

THE CONGREGATIONALIST

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READING NOTICES, leaded nonpareil, 50 cents per line, each insertion, net.

W. L. GREENE & CO., Proprietors, Boston.

Entered as second-class mail. Composition by Thomas Todd.



OUTGROWN.

BY MARY G. SLOCUM.

FRIEND, old friend, had I but thought

That it could ever come to pass that we,
Who wrought so long together side by side,
Should now more sundered be
Than if in childhood one of us had died,
How eagerly I would have sought
To keep my hold on thee!

When once a vision flashed on me
Of larger life that we might make our own,
I thought thou couldst not follow where it led,
So, heedless and alone,
My eager feet toward a new life sped,
And soon I came to see in thee
Only a friend outgrown.

With vaunted wisdom now I try
To touch what seemed thy narrowed life and creed,
And find, alas! I am the friend outgrown,
Mine is the soul in need,
For thou with slow but surer pace hast won
Hights past my vision. Vain my cry—
Thou art too far to heed!



Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to a line). See Subscribers' Column for personal notices, addresses, church and individual wants, etc.

NOTICES.

BOSTON EVANGELICAL ALLIANCE, Bromfield Street Church, Monday, Sept. 10, 10 A. M. Topic, The Keynote of the Coming Year. Speakers, Rev. Drs. Lorimer, Lansing and Bates.

THE Friday morning prayer meetings at the rooms of the Woman's Board of Missions will be resumed Sept. 7, at 11 o'clock, as usual.

NORTH DAKOTA GENERAL ASSOCIATION, Valley City, Sept. 25-27.

HAMPSHIRE EAST ASSOCIATION, Amherst, Sept. 18, 10 A. M.

QUARTERLY MEETING of Worcester County W. B. M., Rutland, Sept. 13, 11 A. M. Address by Mrs. C. W. Holbrook of South Africa. Basket collation.

FALL MEETINGS.

Additions or changes should be sent as soon as possible.

New Hampshire,	Concord,	Tuesday, Sept. 11.
North Dakota,	Valley City,	Tuesday, Sept. 11.
Wyoming,	Rig Horn,	Sept. 12.
Minnesota,	Austin,	Tuesday, Sept. 18.
Washington,	Colfax,	Tuesday, Sept. 18.
Oregon,	Salem,	Tuesday, Sept. 25.
Utah,		Oct.
Wisconsin,	Beloit,	Tuesday, Oct. 2.
California,	Grass Valley,	Tuesday, Oct. 2.
Colorado,	Longmont,	Tuesday, Oct. 2.
North Carolina,	McLeansville,	Wednesday, Oct. 3.
California, South,	Los Angeles,	Tuesday, Oct. 9.
Montana,		Tuesday, Oct. 9.
Nebraska,	Neigh,	Monday, Oct. 15.
Connecticut,	South Norwalk,	Tuesday, Nov. 20.

BENEVOLENT SOCIETIES

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$25.00. Contributions solicited. Miss Sarah E. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stearns, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892 and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whitteley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. FORM OF A BEQUEST. I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A Congregational House, Boston. REV. CHARLES B. RICE, Secretary.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

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AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1832. Object: to improve the moral and social condition of seamen. Sustain chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the Sailor's Magazine, Seamen's Friend and Life Boat.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York. CHARLES H. TRASK, President. Rev. W. C. STITT, Secretary. W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, ——— dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1632.

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— Rev. Wilbur F. Crafts is to lecture on social problems from the standpoint of the church, the family, the school, the shop and the State at Princeton Theological Seminary and at Marietta College this fall.

— The Siberian millionaire, Ponomareff, whose death was announced at St. Petersburg some months ago, left a million rubles with the direction that they should be placed in banks at compound interest for ninety-nine years, after which they are to be devoted to the construction and support of a Siberian university at Irkutsk, at which all instruction is to be gratis.

— Auburn Theological Seminary is to be favored this year with lectures by Prof. W. M. Ramsay, D. C. L., of the University of Aberdeen, author of *The Church in the Roman Empire Before A. D. 170*. The lectures are to be repeated before the students of Mansfield College, Oxford, and then published under the title *St. Paul's Travels, the Narrative, Its Authorship and Date*.

— Chautauqua has had the largest attendance this year of any in its history. It has extended with each season its lines of study till the reading course which first gave it fame has become only one of its varied interests. The large proportion of college educated men and women this season was especially noticeable. Among all vicissitudes of educational life Chautauqua has a vitality which insures for it continual growth.

— Mr. Thomas N. Carver, Ph. D., of Cornell University has been appointed associate professor of political economy in Oberlin and Prof. W. I. Thomas has accepted an appointment as professor of sociology. In connection with the work in economics Mr. Z. S. Holbrook of Chicago, the new sociological editor of the *Bibliotheca Sacra*, will give in the winter of the coming year a two hour elective in Christian sociology. He is also perfecting arrangements for an institute of Christian sociology to be held in Oberlin during the month of November. Mr. Joseph S. Gaylord, a graduate of Knox College and of the Emerson School of Oratory, has accepted the appointment of associate professor of elocution and oratory. With the return of Professor King from Germany the faculty for the coming year is complete.

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 - No. 12, HUMILITY.
 - No. 13, GOD IN NATURE.
 - Nos. 17-20, GENERAL WORSHIP.
- 17, *Abide with us for it is toward evening.*
18, *Eternal light of light be with us now.*
19, *I will extol thee, my God, and King.*
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The opening address will be delivered by Prof.
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THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 6 September 1894

Number 36

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EVENTIDE SERVICES, NOS. 17, 18, 19.

Services of general worship, suitable for any sermon theme. The thought of No. 17 is expressed in the verse which appears on its title-page—"Abide with us for it is toward evening"; of No. 18—"Eternal light of light be with us now"; of No. 19—"I will extol thee, my God, and King"; but these Services, and the one which follows, are prepared with the purpose of meeting the demand which has come to us for a series of services without special themes, which can be used upon any occasion, and which do not confine the pastor to any particular subject for his address.

"We hope that you will continue to publish these helpful responsive readings. Those which we have purchased, nearly the entire set, have been used in several different churches and some of them several times by us."—*Buffalo, N. Y.*

THE opening of the public schools this week marks for many families the end of the vacation season. They are again adjusting themselves to the home and social life which has been for many weeks interrupted. Practically a new year for multitudes of Christians begins this week. Much of future usefulness will depend on the spirit and methods in which duties are again assumed. Family prayer in the home will help each member to realize anew his Christian responsibilities and the sacredness of home life. Prompt attendance at public worship the first Sunday will help the minister and all the congregation to look forward hopefully to the season's work in the church. All the family in the Sunday school at the start will encourage every officer and teacher, and the example will be sure to be followed. A deliberate and prayerful planning of the special Christian work to be undertaken this year will steady the purpose and make the spiritual life seem full of promise and joy. It is wonderful how great good influence one may exert simply by silent, wise acceptance of duty at critical times. This week is a spiritual crisis in many lives, homes and churches. May God help His people everywhere to improve its opportunity.

If one would measure the power of the gospel of Christ let him drop in of a summer evening at one of the down town missions of our great cities. We have lately had glimpses of such work in Boston, Providence, St. Louis and elsewhere. Here are earnest young men, exhorting, singing and praying. Here are sweet faced women, whose presence speaks eloquently of self-sacrifice and love for the lost. Here are street children singing lustily, young girls who have wandered in from low haunts of vice, coarse and hardened men, some of them

stupefied with drink. The simple story of Him who came to preach good news to the poor and to heal the broken-hearted, the self-control and skillful approaches of those who conduct the meeting to their hearers, their patience with interruptions and with occasional noisy attendants, their unshrinking contact with the stupid and repulsive attest the genuineness of their efforts, their diligent study of wise methods and their abiding faith in the presence and power of Christ to save souls. Hard must be the heart that is unimpressed by the charm of the appeal in song and verse and kindly word and by the sad need of degraded humanity. Nor do these faithful workers wear the dress of the Salvation Army. They are simply members of Christian churches doing what those churches have taught them to do, viz., to rescue the lost.

Much too sanguine expectations, we fear, have been expressed as to the results of Mgr. Satolli's decision against the admission of saloon keepers into Roman Catholic societies. Different bishops are giving to it quite different interpretations. Bishop McGrick of Duluth says that "the whole liquor traffic is bad, ruinous to our people and subversive of law and order." Bishop Ludden of Syracuse, on the other hand, says that "Catholics may engage legitimately in that business," but "it would be highly improper for one to set up the cross over his place and call it a Catholic saloon." That is, a Catholic may sell liquor if he doesn't insist on giving his saloon a religious character. An excursion of the New York branches of the Catholic Knights of America, a religious organization, was made last Thursday to Sylvan Beach, N. J., and the privilege of keeping the bar for the occasion was sold at auction for \$320 with the assurance of the managers that the purchaser might sell any liquors he pleased to the excursionists. A bar was kept open on the steamboat and two barges. We have not heard of any remonstrance from Archbishop Corrigan. Yet we know that there are many earnest opponents of the saloon among Catholic bishops and priests, and we are not without hope that this temperance movement in that church may have great good results.

The editor of the New York *Observer* gives in that paper an interesting description of the way which Deacon Nathaniel Willis used to increase the subscription list of the Boston *Recorder*, which he founded in 1816. Mr. Willis offered to give to the American Education Society one dollar for every new member received at the regular price after the subscription list had reached 3,500. He called on ministers, teachers, students, travelers and other readers to widen the views and enlarge the benevolence of the people by aiding the circulation of the religious paper, and at the same time to promote the interests of Christian education. No doubt there are names on our subscription books today of those whose

parents and grandparents were then induced to begin the reading of the *Recorder*, which was consolidated with the *Congregationalist* in 1867. The benefits of the effort then made in gaining subscribers have gone on for generations in increasing knowledge and strengthening faith and fellowship in Christian homes and communities. There is still worthy work to be done in the same direction which promises far reaching and good results.

THE GOOD CITIZENSHIP LEAGUE.

Last week we commented editorially on the proposed organization of Christian Endeavor and other similar societies in Indiana for political purposes. The first meeting in the interest of this new movement, which opened at Indianapolis, Aug. 29, has issued an address to the voters of that State which fully sets forth its purpose. That purpose is well expressed in the title proposed for the organization, the Indiana Good Citizenship League. This body declares war against the saloon and the political organization of saloon-keepers, against gambling, social evils and lawlessness, the corrupting influences of corporations and trusts and against the efforts of political leaders in any and all parties to defeat the highest interests of the whole people. It will seek to arouse the spirit of good citizenship and to unite in action those who stand for a high standard of morality in political affairs. It will support honest and capable men as candidates for office, without respect to party. It will unite local bodies to carry out its purposes through committees, ascertaining the character and sentiments of candidates for political offices and disseminating the information thus gathered.

The difficulties which will beset such a movement as this are great. The influence of the organization will be desired by each party, claimed wherever possible and its motives maligned by those whose plans it opposes. Those who do battle for good government in the arena of politics may expect to receive as well as give hard blows. The Good Citizenship League cannot grapple with the Saloon-keepers' Association without finding that body on its own level, and getting bespattered with the mud in which it stands. Unscrupulous but able and skilled and tireless politicians, who devote their lives to securing the prizes of office, will not be defeated by denunciations and mere declarations of good principles.

Nevertheless the battle must be fought. It must be renewed in every generation; and there are peculiar reasons at present for entering on an aggressive campaign, and peculiar encouragements to do this. The young people of this country hold its destinies largely in their hands. He is not a patriot who does not wish them heartily to take up political duties and is not glad to join with them in this great work. The foes which these Christian organizations propose to fight are the enemies of all good

citizens. We believe that the tendency toward organized effort to purify politics is almost certain to enlist the activities of such bodies as these young people's societies, and that the results may be of great value, though they are threatened by grave perils. We hope this movement will spread through all the States. We hope the words spoken by Christians in its favor will be hearty, their criticisms cautious and kindly, and that these will be accompanied by brave and patient service in behalf of righteous principles in government.

Very much will depend on choosing competent and consecrated leaders, on maintaining entire freedom from connection with any political party, and from fighting any religious sect. We note with satisfaction the avowal by this Indiana league, that "it is not our purpose to antagonize nor aid any political party or candidate as such, but to promote and protect society and public interests regardless of consequences to any party or candidate." The desire for good government which shall deal justly with all the people is growing more intense and is enlisting the interest of many who have been indifferent. The present time offers great opportunities to young men of honorable ambitions and self-sacrificing patriotism. The objects to be gained are worthy of the devotion of lives which have been given to the service of Christ. Their united efforts will be regarded with constant interest and furthered by the counsel and co-operation of all Christian citizens.

AN EDUCATED MINISTRY.

The supreme purpose of higher education in the minds of the founders of New England was to preach and teach the religion of Christ. But the main business of the college was long since so extended that the education of men for the ministry became a subordinate work, and almost with the beginning of the present century theological seminaries began to spring up to do that service.

But professional schools like Andover, Yale and Oberlin were not created to be substitutes for colleges. They met a demand for supplementary study which the colleges did not furnish. With the general advancement of learning the seminaries still kept the ministry at the front as an educated class. That it should continue to maintain this position exclusively was not to be expected, perhaps not to be desired. But it can be nothing less than a calamity for the ministry to fall behind other professions in intellectual discipline and strength.

Is the proportion of ministers declining among college graduates? In an attempt to answer this question Prof. Francis G. Peabody of Harvard has, in the September *Forum*, gathered statistics of the graduates of twenty-seven colleges who have entered the ministry during the last twenty-five years. Most of these are the older institutions, together with several State universities. Among them are Yale, Harvard, Princeton and Brown and the universities of Iowa, Minnesota and California. The exhibit they make is therefore fairly representative.

The number of graduates from these twenty-seven colleges entering the ministry has remained almost exactly the same from year to year for the last quarter of a century. Of those of 1869 123 and of the graduates of 1893 124 went into the ministry. But, meanwhile, the number of gradu-

ates from these colleges has more than doubled, so that the percentage of ministers has fallen from nineteen per cent. in 1869 to nine per cent. in 1893. The population of the country has increased from thirty-eight millions in 1870 to sixty-two millions in 1890. These figures therefore indicate that the proportion of college trained ministers to college trained men and to the population at large has greatly declined during the last twenty-five years.

This fact does not prove that educated men are losing interest in religion, for so many new avenues have opened to college graduates that probably the decline in the proportion of such men entering the ministry is not greater than of those entering the professions of law and medicine. But it does suggest the importance of renewed efforts to raise the standard of ministerial education. Within the fifteen years previous to 1890 the proportion of ministers of all denominations in this country who were college graduates had fallen from one-third to one-fourth, and we believe this proportion is now considerably smaller because of the multiplication of short courses and special schools for training ministers.

Professor Peabody's statistics show plainly the college sources from which educated ministers may be expected. State universities furnish very few ministers. The small proportion they have given has decreased from six per cent. to three per cent. within the last five years. Seven denominational colleges have contributed over thirty per cent. of their graduates to the ministry, and continue to maintain this proportion. Some noted institutions furnish very little incentive to their students to enter the ministry. In fifteen years Johns Hopkins has given to that profession only twenty-three graduates. Of the larger institutions Princeton has furnished an average of nineteen ministers every year, Amherst fourteen, Harvard ten and Yale nine. But within the last five years Amherst has fallen from sixteen men to five per year, Dartmouth from seven to three, Yale has just about held its own at nine, while Harvard has doubled its number from nine to eighteen.

Professor Peabody also presents figures showing that in twelve theological seminaries about seventy per cent. of the students during the last ten years have been college graduates. Princeton Seminary stands at the head, with eighty-six per cent. of her students Bachelors of Arts. Four of the seminaries in this list are Congregational—Andover, Hartford, Yale and Oberlin. The last named stands lowest, with only forty-five per cent. of its students college graduates. Oberlin has an important department for training foreigners for special work, and the most of these are not college graduates. Andover has seventy-eight per cent., Yale seventy-seven per cent. and Hartford seventy-two per cent. of college graduates among their students.

One notable fact brought out in Professor Peabody's article is that the small and newer colleges have in recent years much increased the supply of educated ministers. On this ground especially they appeal to the churches for sympathy and support, and many of them have justified their appeals by their works. The ranks of the ministry are being filled by an increasing number of men without college education. Many of these men are doing noble service. Some of them have won and ably hold eminent places. But the strength of the ministry

depends on the training of ministers. More consecration is needed, but not less imperative is the call for more thorough scholarship, without which in the great battle for truth and righteousness a consecrated purpose is a blade without a handle. The colleges and seminaries which furnish the best equipped ministers have the first claim on the interest and aid of Christians.

THE INFLUENCE OF GREAT RELIGIOUS REFORMERS.

It has been due to a clear understanding of the need of reform, to an intense conviction of personal responsibility for accomplishing it, to practicalness in speech and method, and to profound trust in the divine guidance. Without necessarily being men of one idea, all great religious reformers have been distinguished for concentration of purpose and definiteness in effort. They have had a solemn, inspiring sense of being chosen by the Almighty to do a special work for Him. They have been enabled thus to rise above the conventionalities of their times, to be emancipated from the fear of criticism, and to realize that they were working not only for the present but for eternity and not only for the men and women around them but for the whole human race.

Their successes doubtless have been due often and largely to their methods but much more to their personalities. Indeed, it is personality which determines method and builds up influence. Any strong character makes its impressions but the character which is strong through subordination to something nobler and higher than itself is the most mighty in influence. When any one is seen and felt to be a power because he is surrendering himself to be used as an agent of the Almighty, when one is recognized to be so far one with Christ that Christ uses him to enlighten and save men, he cannot but gain a tremendous and blessed influence.

Reformers always encounter hostility. Often it is bitter and prolonged. Often it has led them to chains and even to death. Most often it has provoked contempt and ostracism, at any rate for a time. Yet the end always is the same. The truth wins. He who proclaimed it, stood by it, suffered for it, turns out to have won a power over the world which it refused to acknowledge at first but confesses gratefully at last. This is as true on a small scale as on a large, in the concerns of a single church or of some village community as in those of a race or a country. The great religious reformers are those who have most of Christ's spirit.

THE WEEK IN REVIEW.

The great drought is fast assuming the proportions of a national calamity and many evils follow in its train. Most distressing of all is the devastation wrought by forest fires that have swept over a vast section of Eastern Minnesota. Three towns, Hinckley, Mission Creek and Pokegama, about a hundred miles north of Minneapolis, and on the railroad between that city and Duluth, are in ashes, and the number of persons who perished in the flames will be found, we fear, to count far up into the hundreds. The swift and awful rush of the flames and the heart-rending scenes as they lapped up their victims baffle description. An express train crowded with passengers had a scorching experience, and

escaped entire destruction only by retreating to a lake four miles away. As it was the brave engineer, who stuck to his post, was overcome and a number of passengers were badly singed. In certain sections of New England there has been hardly any rain since May. The fields are seared and barren and the securing of a water supply in Northampton and other cities and towns is becoming an exceedingly grave problem. On the other hand, Texas has been visited by disastrous floods, sweeping away forty miles of the track of the Southern Pacific Road and causing great loss of life and property in several towns. A curious phase of the phenomenal atmospheric conditions was the prevalence last Sunday all through the country of an extraordinary atmospheric haze ascribed to the smoke from forest fires now prevailing in the Interior and the West. A peculiar, somber and yellowish tint was imparted to the air, reminding one of the famous "Yellow Day"—Sept. 6, 1881—and suggesting, too, the great dark day for which the year 1780 became famous in history.

The almost complete change in the personnel of the police stationed in the Boston district most given over to collusion between the vicious and the police, and the wholesale shifting of suspected men throughout the city, has given the force a shaking up such as it has not known for years, and is ominous of the purpose of Chairman Martin and Governor Greenhalge to make thorough cleansing. Our letter from New York tells of the good work going on there. Last week a member of the New Orleans common council was caught with a \$100 bribe in his pocket. Elsewhere we comment upon the determination of the better elements in Indiana to purge municipal and town affairs there. In New York City the call has gone forth for a mass meeting to be held Sept. 6,

To consult as to the wisdom and practicability of taking advantage of the present state of feeling to organize a citizens' movement for the government of the city, entirely outside of party politics, and solely in the interest of efficiency, economy and the public health, comfort and safety.

Such men as Cornelius Vanderbilt, Morris K. Jessup, William E. Dodge, J. Crosby Brown and many hitherto unidentified with reform movements have signed this call, for, they say,

It is believed that the people of the city are tired of the burden of inefficiency, extravagance and plunder, and understand that a city, like a well-ordered household, should be managed solely in the best interests of its people, and to this end should be entirely divorced from party politics and selfish, personal ambition or gain.

The New York State Constitutional Convention, as we write, seems likely to decide that hereafter all municipal elections shall be held separate from State or national contests, and, content with this step in advance, will allow other suggested reforms to come from wider experience and the volition of legislators.

The renomination of Hon. William L. Wilson by his West Virginia Democratic constituents and his vigorous reiteration of his well-known views respecting tariff reform are significant events, but not so much so as the triumph of Mr. Gorman's opponents in the Charles County, Md., primaries. The New York State democracy, i. e., the Cleveland wing, is out with resolute utterances of unwillingness to co-operate with Tammany. Ex-Vice-President Morton has been persuaded to consent to be a candidate for

the Republican nomination for governor. Joseph Choate would be a far stronger candidate and appeal to elements within and without the party that have no use for a machine candidate this year. The union between the Populists and the Republicans of North Carolina is a phase of the general situation not without significance. Governor Tillman of South Carolina is out with a declaration that his success means "white supremacy" there. He prefers defeat to a coalition between white and black Democrats, even though the alternative be a reinstatement of the old white aristocracy, which he has fought so bitterly and defeated so thoroughly of late.

On the whole the new tariff law can be said to have become operative with comparatively little friction. The warehouses were crowded with merchandize held in bond and awaiting the decision of Congress. When the result was known, and especially after the Treasury Department had given its ruling favorable to the importers respecting goods in bond placed on the free list entering free of duty, there was a tremendous rush to withdraw goods from the warehouses and be the first in the market with the cheapened goods. As a result the enlarged clerical force in the custom houses of the larger cities were quite inadequate to handle the amount of business thrust upon them. On the other hand, the customs receipts at New York and Boston were never so large for the same given period of time. Intimations from Spain and Germany indicate that with the repeal of the reciprocity features of the McKinley law, and the consequent abolition of certain advantages to those countries, we shall lose certain commercial privileges.

Owing to the obstructive tactics of a few representatives the House of Representatives was unable to give its assent to the Senate bill excluding anarchists, the objectors claiming that too great latitude in interpretation was to be given to the judges, as well as too great and arbitrary power of exclusion. Mexico has no such hesitancy. Nine anarchists from Spain arrived at Vera Cruz on Aug. 28. They were arrested immediately and imprisoned in the harbor fortress by order of President Diaz. The states of Central and South America are equally alert and exclusive, and we lag behind. Revolutionists within still abound in those parts, however, and Peru is suffering just now from one of its regular factional uprisings. Nicaragua during the week has become most belligerent, ordered British and American citizens from the Mosquito reservation and arrested some of our citizens residing there. Our Department of State has insisted that they have decent treatment and a speedy and fair trial. For the first time in many months the harbor of Honolulu is without a war vessel. Peace reigns in the republic and native suspicion of the new government is giving way to the argument of facts.

Having in mind all of The Limitations and Difficulties of Statistics, which Hon. Carroll D. Wright describes in the August *Yale Review*—limitations in collection and difficulties in justly interpreting after collection—one approaches such a bulletin of statistics as was sent forth from the census office last week with fear and trembling lest his inferences be far astray. This feeling is intensified because in this case the investiga-

tion, the results of which are given, is the first of its kind undertaken on anything like a national scale by this or any other country. Therefore the crudities of pioneer work must affect the result, and now that it is obtained you have no way of comparing the relation of the alleged facts of 1890 with those of 1880. Nevertheless, the value of this compilation of facts is difficult to overestimate.

We learn that in 1890 there were 12,690,152 families or households in the country. Of these 47.8 per cent. owned their homes, and of these 72.03 per cent. had no incumbrance upon their properties. Of families engaged in farming there were 4,767,179, nearly 66 per cent. of the farms being owned by their residents, and of these nearly 72 per cent. having no incumbrances. Putting it in another way: of every 100 farm families 34 hire their farms, 47 own free of incumbrance and 19 own subject to incumbrance. But 74.22 per cent. of the incumbrance on owned farms was incurred for the purpose of buying real estate and making improvements—not for living expenses, etc. As might be expected, when we come to the towns and cities a different condition of affairs is found. In cities and towns of 8,000 to 100,000 population 35.96 per cent. own their homes, and of these 65.89 per cent. without incumbrance. But in the cities with more than 100,000 population each, with their 1,948,834 home families, only 22.83 per cent. own their homes—93.67 per cent. of the families in New York City hiring their homes, Boston coming next with 81.57 per cent., Chicago with 71.27 per cent., and Rochester, N. Y., having the smallest percentage of tenancy of any cities in the class. Of the incumbrance on farms and homes 22.50 per cent. bears interest at rates less than 6 per cent.; 33.44 per cent. at the rate of 6 per cent.; 43.36 per cent. at rates greater than 6 per cent., and 10.96 per cent. at rates greater than 8 per cent. The average value of each owned and incumbered farm was \$3,444, of each owned and incumbered home \$3,250, and the average incumbrance on each of the farms is \$1,224.

Anticipating, and yet not necessarily conflicting with, the report of the legislative commission now at work investigating the condition of the unemployed in Massachusetts, there has just come from the State Labor Bureau a document on Unemployment, valuable alike for its compilation of literature on the subject, for its statistics and the practical suggestions made by the chief of the bureau, Mr. Horace G. Wadlin. To those who look to the transfer of surplus laborers from the city to the country as a remedy the section of the report devoted to this subject will be valuable. The replies from more than 1,000 farmers, together with other patent facts, lead the bureau to expect little relief from this source. It looks more favorably upon the establishment of public employment offices similar to those Ohio has created and operated. Facing the coming winter, which many think will be even more trying than last winter for society, the bureau intimates that, in view of the questionable result of Boston's attempt to solve the problem last winter, those in authority ought to act, if occasion requires, to formulate its system of relief in accordance with the following principles:

First, it should not be inharmonious with the present industrial organization.

Second, it should aim to fit the unemployed to enter the industrial body, and should contemplate their absorption therein at the earliest possible opportunity.

Third, it should aim to render production more uniform, preventing, so far as possible, seasonable depressions, and it should also aim to carry production farther than at present.

A system of relief which leaves more paupers in the community than it found is not to be commended, and yet good authorities agree in thus describing most of the efforts of last winter.

The English Liberals have won two by-elections, but politics in Great Britain just now is not a live theme. A majority of the Scotch coal miners have voted to end their strike and accept a six per cent. reduction in wages, provided the owners will guarantee wages on that basis for two years, but this the mine owners assert they cannot do. France has watched with sympathetic interest the gradual demise of the Count of Paris, but this passing of the royalist leader scarcely has made a ripple on the surface of French life, much less stirred it to its depths as it once would have. An anarchistic plot to kill the king of Greece fortunately has been discovered. Holland is grieving over the severe defeat its troops have received at the hands of the troops of the rajah of Lombok. Lombok is an island of the Dutch East Indies with a large Malay population. It is governed by a native rajah who in turn is subject to a Dutch resident general. By the loss of 500 men in the first engagement and subsequent fierce resistance of the natives the Dutch officials—colonial and in Holland—have been given a severe shock. Japan's new minister at Washington has presented his credentials. The war news from the Orient has not been stirring. The Japanese are said to be pushing their forces on toward Peking.

IN BRIEF.

The savings banks of New York State during the year ending June 30, 1894, lost \$210,349,274 in deposits withdrawn, while on the other hand \$176,087,482 were deposited. The prior year \$213,483,249 were deposited and \$204,084,706 withdrawn. These facts are eloquent.

What is morality? A liquor dealers' association in St. Louis has called on the mayor to close a camp meeting because its continuance is "a menace to public morals." The ground of the complaint was that speakers at the camp meeting had denounced saloons and their patrons.

The article by Rev. George E. Street on The Gospel of Good Health in our issue of the 23d, with its suggestion that every theological school should have a permanent lectureship on hygiene and physiology, impresses Rev. Dr. J. M. Buckley as being most wise. He suggests that Mr. Street himself has had experience which would make two or three lectures from him of immense value.

The article on A New Ethnic Contribution to Christianity is interesting apart from its intrinsic suggestiveness. It was the graduating essay of its author at the last commencement of the Yale theological school. Prior to that Mr. Proctor had graduated at Fisk University. He is one of the best equipped and trained of the Afric-American clergymen in the South, and is an orator of much promise.

The Hartford School of Sociology, with President Hartnuff of the Hartford Theological Seminary at its head, is soon to open in that city, the lecturers and topics for the first year having been already announced. The careful study of social problems is a great need of the

times, and the wide popular interest in them affords much promise to this proposed post-graduate school. Many will be interested in its plans and progress.

It is a great pleasure to be able to announce that Rev. Dr. F. E. Clark, whose absence from the Cleveland Christian Endeavor Convention on account of illness caused much regret and anxiety, is rapidly improving in health. He sailed last Saturday for Europe, and expects to return in perfect health after a few months' rest in Switzerland. He also hopes during his absence to respond to some of the many inquiries received from continental Europe about the Christian Endeavor Society.

During the past year 1,115,800 volumes were taken from the circulating libraries of Paris to be read in the homes of the people. It is significant that of this unprecedented number 625,489 were works of fiction. Then there is a decided drop to the 187,404 volumes denominated poetical. But of works on religion, theology and metaphysics, which would form so appreciable a proportion of books withdrawn in Berlin, London, Edinburgh or Boston, the compiler of the statistics gives us no intimation, probably because the number of them was so insignificant.

"The expulsive power of a new affection" is a phrase that bids fair to be immortal. How true it is. Manifold are the illustrations of the expulsive power of new likes, new ideals, new amusements even. The season of the year is approaching when churches are planning how they can elevate the tone, uplift the life of the communities in which they are placed as a haven of righteousness. We publish elsewhere testimonies from typical towns in old Massachusetts and newer Iowa relative to the good work done by churches that have established lecture courses. The tawdry and the vulgar have been superseded by the simple and the refined.

If Superintendent Wells of Wisconsin sincerely desired to put an end to Professor Ely's instruction of the students in the Wisconsin, or if he hoped to limit the circulation of the professor's books, he went about it in the most blundering way. If he thought that Professor Ely would rest quietly under his charges in the *Nation* he erred. We have not read of the formal decision of the Board of Regents respecting the case, but with Superintendent Wells's retraction of some of his charges and his declaration to meet others or to conform to the limits set by the regents the trial practically ended. Elsewhere we quote from a representative Western journal its opinion of some of the future results of the fiasco.

Two women accepted invitations to speak at the Kentucky Sunday School Convention which was to meet at Russellville last week. When the program appeared two men who had accepted similar invitations withdrew their acceptance on the ground that women are forbidden by the Holy Spirit to speak in public assemblies. No doubt the convention respected the convictions of these brethren, one of whom is a D. D. and, therefore, fully authorized to teach. But if the two sisters spoke as wisely and from as rich experience as public teachers in the Sunday school as do many whom we have heard, the brethren did a generous thing for the convention when they withdrew their names instead of insisting that their interpretation of Scripture should be enforced.

"An Old Subscriber" suggests that a small contribution from each of our readers who contribute to the American Board, in addition to their annual donation, would relieve it of its burdensome debt, give enthusiasm to the approaching annual meeting at Madison, and carry cheer to its missionaries who have worked through the past year under the pressure of heavy financial burdens. Our correspondent offers to do his part if his suggestion is acted on. We know at least one person

who has expressed his willingness to give a generous sum if the debt can be paid before the annual meeting. Why should any wait for concerted action? Let each send in what he can. So much of the debt will then be canceled. What a glad surprise there would be if it should all disappear!

A recent decision by Judge Barker of the Cambria County Court, Pennsylvania, permits Roman Catholic nuns to teach in the public schools of the town of Gallitzin, while they wear the garb of their order and are addressed by their religious names as "sisters" by the pupils. An appeal from this decision is to be taken to the Supreme Court, and in view of the apprehension that the present laws may be consistent with Judge Barker's ruling, the Junior Order of American Mechanics, which is said to number 100,000 in the State, proposes to use its influence to elect legislators who agree with them on the school question, and we hope they will succeed. By attempts like this to force itself into the public schools, the Roman Catholic Church does much to create and in some degree to deserve the opposition which it meets in attempts to prevent its members from holding political offices. It is stated, and we doubt not with truth, that many of the Catholic clergy do not favor such appointments of nuns to teach in the public schools.

William Morris, the English artist and socialist, is reported as saying: "Marriage is absurd under existing conditions, and the family, about which so much twaddle is talked, is hateful. Ties of blood are regarded from a wretchedly mistaken point of view. Should I care for a man who is my brother and a bore better than for a man who is not my brother and a good fellow?" The same letter from London that gives the interview with this utterance tells of Miss Frances Willard's conversion to socialism by Mr. Morris and her modest contribution of money to help on the propaganda. Now, if educated, æsthetic leaders like William Morris, at their end of the line, are going to attack the institutions of marriage and the family and deny filial and fraternal obligations of duty—if not of love—and at the same time men of lesser caliber—mental, though, perhaps, not moral—are to maintain that individual ownership and control of property and the rewards of talent or attainment are to be denied, then western civilization is to be profoundly altered eventually—that is, supposing it is converted by the new prophets. There are already many who desert kindred for strangers, and for these Dr. Quint has a word elsewhere.

Faneuil Hall was an appropriate place for some of those Bostonians who are opposed to lynching to gather last week and record, in the most emphatic way, their indignation that the passions of men in all sections of the country, but especially in the South, lead them to inflict summary punishment upon men suspected of or known to be guilty of crimes—serious and trivial, this disregard or distrust of established forms of judicial process and this brutal method of taking life bringing our nation into deserved disrepute. The majority of those present were Afric-Americans, but they had the outspoken sympathy of William Lloyd Garrison, Moncure D. Conway, Rev. A. A. Miner and letters of co-operation from Mr. George W. Cable, Edward Everett Hale and others. The shameful story of the lynching last week of six negroes in Tennessee, accused of barn burning, will intensify the indignation so widely and deeply felt against this atrocious defiance of law. There cannot be too much agitation of this subject, but it needs to be done wisely—not timidly but wisely. A dispatch from Birmingham, Ala., says that an exodus of 10,000 Afric-Americans to Liberia before Nov. 1 is not only planned for but the contracts for transportation closed. Perhaps so, and, if so, what of it? The problem is to be settled by facing it, not evading it.

STAFF CORRESPONDENCE.

FROM NEW YORK.

Philosophers Adjourn.

Quiet reigns again in Brooklyn and its streets have resumed their vacation appearance, the philosophers having closed their ten days' laborious convention. The attendance was good for the time of year, August being the month perhaps least favorable for calling together the scattered outside people while it meets the convenience of the scholars for most of the year confined to their posts of research and of teaching. A generous hospitality was shown to the scientists by such of Brooklyn's good people as were at home in the way of keeping "the inner man" well supplied, providing capital places and appliances in the city for talking and working, with steamers for excursions in pursuit of knowledge outside. One party went out for deep sea dredging, one for chemical research, and a third after biological and geological discoveries, while a fourth company denied themselves the pleasure of adding to their scientific lore and made a trip about the harbor and to Long Branch just for recreation and rest, like common people.

For variety of subjects discussed and value of papers read the meeting is pronounced by those qualified to judge a grand success. Most of the topics were of real present and practical interest. One of the most beautiful presentations was that of Rev. Dr. H. C. Hovey of Newburyport, Mass., on the petrified forests of Arizona, etc., with their thousands of acres of ground covered with immense agatized tree trunks, like the wonderful specimen shown at Tiffany's in Union Square, and tons of broken fragments of agate, topaz, jasper, onyx, amethyst, cornelian and other brilliants. Dr. E. D. Cope relieved the public mind by demonstrating that the human race is not descended from the monkey tribe. And a real relief it is, since the existence of dudes has of late seemed so strongly to confirm the opposite doctrine.

Important Captures.

Mr. Anthony Comstock has been busy for weeks in tracing a new gang of venders of indecent books and pictures and procuring evidence to convict them. His search has been successful. One of the chief offenders he arrested here, and about half a dozen others have been caught in this State, Pennsylvania and elsewhere. More will soon be in the traps. The foul material has been imported, mostly from France and Germany, in large quantities and distributed through the United States mails. The business appears to have been started at the time of the World's Fair, and was making rapid progress, paying, as it did, immense profits to the dealers. These arrests will go far to check, if they may not stop, the further importation of the foul material. This offense coming under the cognizance of the United States courts and judges, who have always favored his work, Mr. Comstock is able to keep clear of our city officials, who have almost uniformly opposed and defeated his efforts. Fortunately, too, our country's representatives abroad are helping to prevent further shipments of this character.

More Police Convictions.

The crop of convictions reaped by the police commissioners' trials this week so far has been unusually satisfactory—two captains and three officers have been dismissed in disgrace from the force. It looks

as if the Lexow committee, on resuming work, would find a big gap in the ranks of their victims, but those in its counsels insist that very good use has been made of the committee's recess in gathering new evidence, and there will be no lack of business in this line for months yet.

Anarchy at a Discount.

It is pleasant to be able to report the utter failure of the fiery anarchist, Mowbray's, mission to America, and that this city is well rid of him. He found himself and all his movements so keenly watched here and in Brooklyn that all attempts to fire off his flamboyant rhetoric were wholly vain, none of the John Most gang and creatures of that ilk daring to be found hobnobbing with him. Even the brazen Emma Goldman could not get off from Blackwell's Island in time to be of service to him. Had she been free, her only stock of anarchistic weapons is foul words of fearful sound but small execution, and with these the foreign delegate was more amply provided than she. Now that the anarchy business has been taken up by sundry Western governors these smaller blatherskites may as well let them run it for a while until the temper of the people is tested.

Evangelistic.

The Salvation Army has laid the corner stone—or rather corner stones, for there were three of them, laid respectively by Commander Booth, Mrs. Booth and Mr. J. M. Cornell—of its new building in Fourteenth Street. The lot, 127 by 75 feet, cost \$200,000, and the building is to cost \$150,000 more. More than \$12,000 of contributions were announced on the occasion, of which over \$9,000 had been collected by Mrs. Booth without her husband's knowledge. The army hopes to occupy the building by Jan. 1.

Several Methodist laymen have been supporting for several weeks a series of evangelistic evening meetings in the vacated Scotch Presbyterian Church in Fourteenth Street. They report an attendance of 4,000 or 4,500 people each week, mostly of those not usually church-goers, and the interest steadily increasing.

Interesting Anniversaries.

Dr. Storrs's seventy-second birthday found him in his summer home on Shelter Island near to those of his brethren Behrends, Scudder and other friends, who hold the doctor and his household in tender respect and reverence. The day was noticed by these in the quiet ways most of all acceptable to the sensation-hating divine—mainly by congratulatory calls from the elders, generous offerings of flowers from the children, and loving messages from his flock, whom for forty-eight years he has been leading in the green pastures and by the still waters of the Redeemer's love. The firmness of his health at seventy-two years warrants the hope and expectation that his unique work as a pastor, preacher and author may be continued for years yet, before its many lines brighten and broaden out into a brilliant memory, unfading as the years roll on.

This anniversary recalls the memory of another recently observed by the Church of the Pilgrims in its refined and quiet way—that of the ninetieth birthday of its still active senior deacon, Joseph Lyman Partridge, long well known and beloved in religious circles here and in Eastern Massachusetts. The other deacons of the church united with its pastor in a characteristically beautiful and touching letter to their venerable associate, to which he lovingly re-

sponded. Of the veteran graduates of Leicesters Academy there still remain a few who will gratefully remember the instructions of Mr. Partridge and the uniform kindness of his treatment in helping them forward toward their college course or the activities of business life. May happy and useful years await him yet. HUNTINGTON.

FROM THE INTERIOR.

Mr. Pullman and the Labor Commission.

The sensation of the week, although it has not been much of a sensation after all, is the long looked for testimony by Mr. Pullman before the Labor Commission. It was given with apparent frankness, and covered all the matters in dispute between the Pullman Palace Company and its employees. Stated briefly and in general terms it was claimed that the wages paid were all that the business could afford to pay, and that even at these wages work could not long continue. It was further said that the outlook for the future is no more encouraging than it was last autumn.

A few facts of history as furnished by Mr. Pullman are of interest. He said that he started the business of car building in 1859, and continued it alone till 1867. He said that the success of the company had not been due to patents, but to the superiority of the cars sent out of the company's shops, that the aim had been to manufacture only the best and to furnish the best possible service. July 3, 1867, the Palace Car Company was incorporated with a capital of \$1,000,000, with Mr. Pullman as president. This office he still holds. Two-thirds of this capital was in cars, one-third in the franchise. The capital has been increased by money, actually paid in, as the need for it has been apparent, till it has now reached \$36,000,000. The first year dividends, payable quarterly, were at the rate of twelve per cent. annually, the next two years nine and one-half per cent.; since that time they have been eight per cent. The undivided surplus is estimated at its cost, not at its present selling value at \$25,000,000.

There are at present somewhat more than 4,200 shares and owners. The manufacturing departments and the operating departments are entirely separate, although the same persons own the stock in the different departments. The earnings from which recent dividends have been declared have been in the operating department, and not in the manufacturing department. In this department money has been lost.

The Purpose in Founding Pullman.

Mr. Pullman said his purpose in founding Pullman, which was begun in May, 1880, was to establish a manufacturing town on the strongest and best possible basis, both for business and morals. It was on this account that he purchased the five hundred acres upon which the shops and houses of the company now stand. He declined to sell building lots within these limits lest the control pass from his hands and immoral influences through saloons, brothels and gambling houses be introduced. A little later a land company had been formed to purchase land in the neighborhood of Pullman in order to protect its borders. Mr. Pullman claimed that the results had been satisfactory, that a better class of workmen had been gathered than can be found in any other town of its size and character in the country, that inasmuch as the men who are able to do so are encouraged to purchase land near by and build upon it, and are per-

mitted to rent houses wherever they please, the objections which have been made against the ownership of the Pullman tenements do not hold. The income from these houses has been 3.82 per cent on the cost. This includes care of the streets, flower beds, repairs and the like, but has nothing to do with the shops. A notice from either party of ten days only is required to vacate a house.

The Refusal to Arbitrate.

Mr. Pullman said that upon the principle that a man has a right to manage his own business he refused to arbitrate, that having carried on his business successfully for twenty-seven years he felt himself quite as competent to control it and to say how much should be paid for labor as any persons who might be called in to judge. The fact that there has been but one strike, that of 1886, barring slight difficulties in some of the departments of the service during all these years, was, he thought, a proof of his ability in general to satisfy his men of his purpose to deal fairly with them. He said that but for the A. R. U. there would have been no strike now, and that while the company refuses to recognize labor organizations as such it does not object to them, save in the case of the A. R. U. He also said that if the men had only waited till some of the grievances of which they had complained could be looked into the strike would not have occurred.

He does not divide the profits with the employés but with the stockholders; he sees no reason why he should pay men at Pullman more than they were receiving at Wilmington, Del., or Ludlow, Ky., or than they were paid on the average in the vicinity. Nor did he see why he should take from the earnings of the operating department to meet the losses in the manufacturing department. Wages were reduced in all departments in the shop in order to prevent dissatisfaction, but the wages paid have always been as high as the profits of the business have warranted. According to Mr. Wickes the reduction in wages averages nineteen per cent. Mr. Pullman said he did not promise to show his men the books of the company, but the books containing the accounts of the contracts upon which the men who wanted the wages of the previous year were working. He further said that any grievance could be brought to him if necessary for settlement, although he admitted that his duties had not permitted him to spend much time in Pullman. Nor could he give the details connected with the management of the different departments. He did not know what wages, save in the gross sum, were paid in 1893 or in 1894. He only knew what sum could be paid out in wages on present contracts, and what losses the company must make in order to do this. For particulars he referred the commissioners to the heads of the different departments. Pullman forms a village in what was formerly Hyde Park and was governed by the village ordinances. It is now governed as a portion of Chicago.

The Railroad Officials Testify.

The testimony given by the railroads has chiefly been of the losses incurred on account of the strike, although Mr. Sullivan, the general superintendent of the Illinois Central, gave some very interesting testimony as to the way in which his road deals with grievances, and stated as his opinion that all troubles between employés and employers would be avoided if labor organizations, in which he believes, could be made re-

sponsible. That is, he would compel an organization which at the beginning of a year promises to furnish a certain number of men to do a certain kind of work at a fixed price to live up to the contract just as the railway is required to live up to its contract with the men. This he said is a necessity which must be met. He also said that for many years there had been a steady increase in the wages paid workmen on his road, and that on many systems wages have been voluntarily increased on the part of the management. Mr. Wickes said this had been done also in the Pullman shops. This testimony is in direct contradiction to the assertions of Mr. Debs and Mr. Gompers, who affirmed that wages are only increased on compulsion and never voluntarily. Mr. Gompers also declared that strikes are of service even if certain men lose their places, because others of a lower grade of ability take their places and thus become more competent than they were, while those who have been supplanted find other places as good as those abandoned. The town agent of Pullman, who has charge of the renting of the houses, testified that the repairs, which amount to about \$42,000 a year, are made at the expense of the company, and save in cases of negligence are not charged to tenants. This was confirmed by the superintendent of repairs, who is the judge of what constitutes negligence but from whose decision a tenant can appeal to the higher authorities.

The Rock Island Road introduced quite a large number of witnesses to testify as to a meeting held in Blue Island, addressed by Debs, Howard and others, at which the railroad employés voted to strike. Several persons said they heard Howard advise the men if any one took their places to get a coupling pin and brain him. It was also affirmed that Mr. Howard applied vile epithets to Mr. Pullman, saying that he ought to be hung and that he would be glad to help hang him. In explaining these statements Mr. Howard, in his final testimony, said that opprobrious epithets are in common use among railroad men, even if the best of friends, and that no offense was meant or taken.

Testimony in rebuttal was of little importance but suggested the inquiry whether if these employés and employers would get together and talk over their disagreements in a friendly way it would not be possible to avoid any real friction between them. The commission adjourned Thursday afternoon to meet in Washington, Sept. 26.

Mayor Hopkins was the last witness before the commission of any importance. His testimony was confirmatory of the position he has been reported as taking since the Debs rebellion began, viz., that the police rendered efficient and sufficient protection, that he was not consulted as to the coming hither of federal troops, that he has in reality been in sympathy with the strikers and has been in constant consultation with the leaders of the A. R. U. It was also clear from what he said that he cherishes bitter feelings against Mr. Egan of the Railway Managers' Union, and that he regards the disturbances in the city as far less serious than in general has been supposed. He admitted, however, that the story that the railway managers had hired men to burn their own cars is a canard. Contributions in aid of the Pullman sufferers are coming in slowly.

Chicago, Sept. 1.

FRANKLIN.

CURRENT THOUGHT.

AT HOME.

Bishop Spaulding, Roman Catholic, head of the diocese of Peoria, says in the September *North American Review* that from the beginning the American bishops strongly opposed the founding of a permanent papal delegation in Washington. He admits that the presence of Mgr. Satolli in this country has been and is a source of strength to the A. P. A. He says: "One reason why our representative men have always opposed the appointment of a papal delegate for the United States was their unwillingness to give our enemies even a pretext for accusing us, as citizens, of being under foreign influence. The Pope is our religious, not our civil or political, superior. . . . We believe that religion is an essential element of human nature and therefore of right education; and where it is possible to do so we found and maintain schools, in which, along with other things, we teach also what we believe to be religion. Inasmuch as this is not done in the common schools we find the system defective, but we do not condemn it; for in a country such as ours no other system of State schools seems possible, and we are openly and without reservation in favor of free schools, and consequently in favor of a school tax."

The *Chicago Record* says: "The Ely affair is going to figure in Wisconsin politics this year. The conduct of State Superintendent Wells in formulating specific charges against Professor Ely, and then declining to prosecute or substantiate them in the court convened for the purpose of trial, is one of the most remarkable procedures on record. Professor Ely is exceedingly popular personally, and the sudden collapse of the movement against him has broadened and intensified the feeling in his favor to such an extent that it would seem fair to say that just at this time he has more friends than any other man in Wisconsin. Upon the other hand, the State superintendent, by his ill-advised course (which appears to have partaken largely of the nature of persecution), has brought the State administration into derision and contempt, and the affair seems bound to play its part in the impending political campaign."

We take it that the attitude of the *Watchman* toward Mr. Pullman is about right, especially in view of the testimony given by Mr. Pullman to the national investigation committee. It says: "But it is not difficult to account for the public sentiment in reference to Mr. Pullman to which we refer. It is based upon a conviction that a man has no moral right to stand upon, or seek to enforce, all his legal rights. A man owes something to the community of which he is a part, something to the men who work for him, toward whom, no matter how arrogant may be the claims of their labor unions, his attitude may well be that of *noblesse oblige*. When an employer simply stands upon his rights without the slightest exercise of tact or any special effort at conciliation or personal friendliness, when his attitude toward his workmen is simply 'Take it or leave it,' the best men in any civilized community are apt to consider that he falls short of meeting the moral requirements of his position."

Miss Catherine H. Spence of South Australia, a well-known reformer there and a thorough student of our conditions during ten months of a recent visit here, says, in the *Christian Advocate*: "If I judged by my own experience in visiting more or less in fifty homes, I should pronounce America to be the most temperate people under the sun. In a very few of these was there either wine, beer or spirits to be seen; not even was it kept in the house as medicine. Coming from Australia, where the pure light wine of the country is a general beverage, the rigid teetotalism of that society which is distinctively American strikes one forcibly. . . . There are not so many drunken people seen in the streets in

American cities as in English, Scotch or Australian cities."

ABROAD.

Rev. Canon Samuel A. Barnett, formerly so active in Christian work in the slums of the East End, London, and identified for many years with the work at St. Jude's near Toynbee Hall, was recently asked to give his reason for the failure of the Church of England in the East End. He replied, as reported in the *Review of the Churches* (August), thus: "My opinion is that the deep-lying cause of failure is the absence in this generation of the consciousness of sin. . . . He who succeeds in putting the new human spirit into Puritan bottles will most surely reach the people. . . . The clergy have lost much because they have been identified with poor relief. They have been almoners when they ought to have been teachers."

THE ART OF HEARING.*

BY REV. JAMES STALKER, D. D., GLASGOW, SCOTLAND.

II.

THE GOOD HEARER IS ONE WHO REALLY HEARS.

For this purpose he must be present in church. However good the preaching may be and however great the divine blessing accompanying it, those who stay away lose the benefit.

Many take it for granted that in this matter they are left entirely to the freedom of their own will; and that it matters to nobody but themselves whether they go or not, or how often they stay away. But, if what has been already said be true, this is by no means the case. Church-going is one of the principal means of developing the social side of Christianity, and the presence or absence of every one tells. If the church be really, as it is called, the house of God, and if preaching be His ordinance for accomplishing His work, we are withdrawing ourselves from His purpose and influence when we neglect the assembling of ourselves together. There is a sovereignty in the bestowal of the divine blessing; God has His own times and seasons; "the wind bloweth where it listeth." Sometimes the wells of ordinances are dry, at other times the river of God is full of water. No minister, not even the most conscientious, is at all services equal to himself. Sometimes the themes with which he has to deal must be subordinate, and sometimes his own spirit is dull and unkindled. At other times, however, he is reveling in the mighty central themes of the gospel, and his soul is aglow with a prophetic message. These are the seasons when the Spirit is outpoured, and God's work is thoroughly and swiftly done. But it is by those who wait regularly on the ministry of the Word that the advantage of such occasions, when they come, is reaped. To be absent from the house of God at any time when we ought to be present may be to miss a blessing specially designed for us and thus to impoverish our souls.

Not only is the supreme authority of God above our will, but as a rule the arrangements of the church to which any one belongs are a better guide in such matters than the taste and fancy of the individual. No doubt the office-bearers of the church are liable to err, and they may be too slow sometimes in adapting themselves to changed times, but, if any wisdom or authority is to be attributed to them at all, their united and instructed decisions on such points as the frequency and the hours of worship

must be better than the phases of transient opinion. Of course providential circumstances may override public arrangements in the case of individuals, who may be detained at home when they would like to go to church by the care of children and similar duties. Poor health or great distance from church may interpose. I am persuaded, too, that to be engaged in Christian work on behalf of others during a portion of the stated hours of public worship may absolve from the duty of being at church; because those who are giving out to others are always at the same time enriching themselves. Of course, also, in the last resort the individual must decide what is best for himself and what is his duty. Only let him be sure that he is taking everything into consideration and let him remember that he must decide under responsibility.

At present the question is being discussed in many quarters whether attendance at church once a Sunday is sufficient, although in too many cases it is decided without discussion at all. Can it really bear discussion? It is the case, remember, of those who are not spending the other half of the day in Christian work that is in question. Our services are now very short. Is an hour and a quarter or an hour and a half enough of the day to spend in public worship? Is it enough to counteract the down-dragging influence of worldliness and secularity in our overdriven life? Is half an hour or forty minutes enough to be in contact with the truth? Is not more time required to make a deep impression? The custom of most churches in which an honorable place is given to preaching assigns discourses of different character to the two services. The lecture of the forenoon aims at instruction, the sermon of the afternoon at exhortation; the one is more for the head, the other more for the heart. Both forms of impression are requisite and a special blessing goes with each.

It is not a very good state of mind in religious matters to be asking how little will do. Some are always asking this—how little they may believe and yet be Christians, how far they may go into the world and yet not quite deny the faith, how little they may give and yet be creditable members of the church—but such a minimum Christianity is dangerous. Our Lord said a strong thing about it: "From him that hath not shall be taken away even that which he hath." And once at least He applied these solemn words expressly to hearing. Those who hear as little as they can are in danger of losing interest altogether. Irregularity and carelessness are habits that easily grow. It is a mark of every time of revival that services are multiplied and churches crowded; and, when the energies of the Holy Spirit fill the soul, we shall not be asking how little time spent in the house of God will do, but how much we can spare.

The good hearer will not only be in church, but will listen when he is there. The two things are not identical: not all who are present in church during the service and sit in the attitude of hearers are actually listening. It would, indeed, be an extremely interesting thing to know what percentage of them are doing so. Such an inquiry might be carried far, it might inform us not only how many listen and how many do not, but how many only hear bits of the discourse and how many listen to it from beginning to end, so as to grasp it as a whole. Here undoubtedly the responsibility of

the preacher is great. There may be so little in the sermon that it is not worth listening to, or the speaker may be so destitute of the gifts of the orator that it is impossible to give him sustained attention. If I were speaking to ministers, I would certainly not minimize their share of the blame. But the whole blame does not lie with them. There are hearers whose bodily presence is, indeed, in the house of God, but their thoughts are elsewhere. Secular topics occupy their minds and engross their conversation to the very door of the church; and, even when they are inside and the worship is going on, business and pleasure keep possession. Their minds resemble the temple courts in the days of our Lord, where the clink of the money changers' coins and the noises of the animals of traffic drowned the sounds of devotion. Dr. Guthrie tells of a dying man, who, in deep anxiety about his soul, confessed to his minister, "I have never heard a single sermon." The minister, who had known him for years as a regular church attender, looked astonished, fancying that he was raving. But the man was in his sad and sober senses. "I attended church," he explained, "but my habit was, as soon as you began the sermon, to begin a review of last week's trade or to arrange the business of the week to come." When Christ Himself was preaching He saw with the inner eye a flight of evil birds settling down on the minds of some of His hearers, to pick up the seed as fast as it fell, so that they carried away nothing. What were these birds? They were the speculations of the man of business, whose eyes were fixed on the preacher, but whose brain was going like a machine at full stroke at its accustomed work; the recollections of the reveler, whose veins were tingling with the excitement of past pleasure and in whose imagination the scenes of dissipation were re-enacting themselves as in a shifting panorama; the frivolities of the gay and thoughtless, who were occupied with the novelty of the scene in which they stood or building castles in the air, of which they were to be the kings and queens.

Where carelessness as gross as this stops the ears, nothing can avail but a radical change of heart. But there are many whose own wandering thoughts are a distress to them: who even confess their inattention as a sin: and would willingly learn how to cure it.

I remember some years ago, when I was on holiday for two or three weeks in North Wales, being immensely struck with the prevalence of the habit of taking notes in church. Not far from fifty per cent., I should say, of the congregation were furnished with paper and pencil and wrote diligently throughout the delivery of the sermon. This is a perfect defense against inattention or drowsiness, and cannot be too strongly recommended to those whose conscience may be troubling them. In families it is a practice of priceless value to go over on Sunday evening what has been heard during the day and get the children to write down the substance of the discourses. This trains the young to habits of attention and brings the conscience of the whole family to bear on the conduct of every member. Some greatly aid their own memory by the practice of carrying fragments of the bread of life to the sick or bedridden, whom they visit on Sunday evening or during the ensuing week. By devices like these can the

birds of the evil one be scared from the fields of the mind, and the message of the Eternal obtain a chance of accomplishing that whereto He hath sent it.

THE OLD FOLKS.

BY REV. A. H. QUINT, D. D.

I am not quite sure when they begin to be Old Folks. There are no dividing lines in nature. Where is the line between the torrid zone and the temperate zone? Where is the line between summer and autumn? Where is the line between what some Old Folks used to call "daylight and dark"? We shall have to make rather an arbitrary estimate for this writing. It must include a mixture of age and lessening powers. I think it implies the need of rest, although some work may still be done. If "the days of our years are threescore years and ten," then the years beyond that would seem to designate the Old Folks. But not a few persons beyond that limit are still strong and active. Such persons are apt to resent being called Old Folks, and we will leave them out. They will come to it surely enough by and by. But just now we will take in no one who has not at least gone beyond the seventy years.

Are the Old Folks a trouble? Certainly not in some households of my acquaintance. I have in mind one whom I saw lately, over ninety years of age, by no means helpless, but certainly beyond labor. He is not led to feel that he is a burden. He has all possible respect paid to him by children, grandchildren and great grandchildren, all of whom are in the same house. Less old is the wife of his long years, and full of cares which she pleases to have. This family is a Christian family. Respect for the aged is a Christian characteristic. Indeed, it was even in the book of Leviticus: "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God." The connection in this sentence of the Mosaic law is significant. I am strongly inclined to think that young people, especially children, are not generally taught to practice this commandment. Certainly I notice young people who seem too languid to yield the easy-chair to the white-haired, and the feebleness of growing boys in street cars is a sad sign of the physical degeneracy in the coming generation.

The family to which I have alluded is not a rare instance of its kind. I could recall one where the grandfather never had a word or look of disrespect or inattention from the grandchildren. The youngest understood that the grandfather held the first place of honor in that house. Those children were eager to give him their little services. It is but fair to say that he deserved it all by the excellence of his own character and spirit. Then, on the other side of the family, there was similar desert and respect, although distance made its exhibition less possible. I think that these children, now all grown up, will always have unclouded and happy recollections of their respect for the Old Folks, and will be unchanged in their habit toward the generation still remaining.

It is easy to see in any home what is the feeling toward the aged. There is something in the very air which tells the story. The old people themselves show it, as well as the young people. When the old people are felt to be a burden they understand it. Every pastor has seen instances of each

kind. It is not to be expected that all things are to be conducted exactly as the Old Folks would have them. Changes in methods of living are inevitable. The advice of the elders is, however, of more value than is often supposed. There is great good in the experience of a long Christian life. The calm repose of faith is healthful in the household. The old people are not troubled by the vagaries through which the young people are passing. The old have gone through all that long ago. Bunyan's Beulah-land is in many a home. There, as he tells us, the sun shineth night and day, and here they who are weary do rest, and because the orchards and vineyards belong to the king of the celestial country the fruits are free. It is a great blessing to have the precious influence of this mature Christian life in a home waiting for the shining ones.

But what if there are instances of weaknesses and fretfulness, such that special care is constantly demanded? Then all the more is the duty laid upon the younger, and the privilege granted, of cheerful service. These dependents are entitled to faithful and loving care. It is a poor and mean life which does only what is agreeable and easy. Filial respect is ennobling and exalting. Children brought up in an atmosphere where the aged, even if troublesome, are not treated with patient kindness will have their better natures poisoned. They will have no ideas but those of self. Indeed, there is something in this sin of disrespect which blights beauty of character and spirituality of life.

It is possible that those who are in strength of life do not realize that the Old Folks from whom they are separated yearn for visits or at least letters. I chanced to preach once in reference to old age, and at the close of the service a strong man came to me and, not without a tear or two, expressed his great regret that he had not had this subject presented long ago. His aged mother had lived within twenty miles, and, although he had really not lacked love for her, he had scarcely ever written or had visited her oftener than twice a year. It was now too late, but if the years could be lived over again, he said not a fortnight should ever pass without his visiting his dear old widowed mother. Fortunately the mother had been in the care of another of the family, and had not lacked except for the sight of each one of her sons. Aged hearts hunger sometimes.

Am I obliged to go a little farther in my discussion? Perhaps it is best. I have in memory a man who, although possessed of good property, engaged in a large and profitable business and occupying a pretentious residence, suffered his father to be an almshouse pauper in another State. This man moved in reasonably good society. In fact, I must duplicate this case by another almost precisely parallel which was within my personal knowledge. But these men prospered outwardly. My mother used to say, when one was known to ill treat the Old Folks, "It will be paid back to him." She had seen cases of such retribution for a sin of which she had a great horror. But I do not think that her belief in this respect is always verified. God's accounts are not all settled in this world.

There may be a milder form of cruelty than the almshouse. The name of this institution has not a pleasant sound. Besides, one is not governed by the money question.

What shall he do with the Old Folks? Perhaps the father has got quite old, say eighty-five. You can board him out. Find some secluded place in a quiet family, on a back road, a good long way off from you, where he will have plenty to eat and will not be harshly treated. True he will be among entire strangers and may be without the slightest Christian sympathy. He would like to see you, but you cannot take the time out of your work to go and see him. He will be lonesome, and his heart is hungering for his children's presence; but have you not provided him with good food and good shelter? The sentimentalism which thinks that the old saint should be among his own kin, at least within immediate reach of his own flesh and blood, and be in an atmosphere of Christian affection, is not to be tolerated. He is likely to cry himself tired at first, but the heartache will get dulled and he will die pretty soon. When you are notified go and get his body. I am giving a real incident.

The Old Folks have hearts. Hearts eventually stop beating. Is it not told that in some countries they bring the helpless aged to the banks of a sacred river, fill their nostrils with sacred mud and leave them to the overflowing waters? This seems harsh. There is a safer and a milder method. Let the aged man's soul be frozen out of him in the manner which I have just described.

WHY CO-OPERATION FAILED.

BY S. L. J.

"So you think co-operation is the clew out of the maze, do you?" said my friend; "well, I did a few years ago, but I am becoming skeptical. Shall I tell you why?"

Our Wagner sleeper was speeding fifty miles an hour eastward. We had discussed the great strike in all its aspects, first giving thanks that its power had passed before our journey began. My companion was a business man from a Western city, the president of a manufacturing corporation. College bred, well read, keen and thoughtful, as active in Christian work as in week day tasks, the soul of honor and courtesy, with a joviality which makes him a universal favorite with all who know him.

"Yes," he began, "I have given this labor question a deal of thought, and some time ago I concluded that profit sharing was correct in theory and feasible in practice, for I agree fully with you that there should be co-operation and mutual consideration between the employer and his men. We have tried this plan for several years, and it has worked first-rate. We have had a good class of men and have given them steady work and annual dividends. The last twelve months, however, have brought a change. Our business, like all others, fell off, until it became a perplexing problem how to keep all our men busy. Last winter we called their committee into our office, showed them our orders, opened our correspondence giving prices of materials, and made them see the necessity for retrenchment. They admitted our position, and assented to a fifteen per cent. cut in wages.

"About this time some representatives of a labor federation came among them and began to create uneasiness. A union was formed among our men, who had not before been connected with such an organization. Soon we began to feel that trouble was coming. An entirely different spirit took possession of the men. One day three of them

came into the office in a swaggering manner, and, without removing their hats, abruptly said to the superintendent, "Mr. Hamlin, how many orders have you on the book?" It was the first time such rudeness had ever been shown in that office, but the official entirely ignored it and answered, "I'm sorry to say that we have very few indeed, and prospect of less rather than more." "Well," replied the spokesman, "we are here in behalf of the union to say that we must have a restoration of our former wages; we also want a union label put upon all goods and all men discharged who will not join our order; also two of your foremen must go, and we want to name their successors." "Very well," said Mr. Hamlin, "the company will consider all these points and give you an answer as soon as possible." "We also wish to know about our dividends," said the committee. "The statement is being made up and will be given you in a day or two," was the answer, whereupon the men left with as little ceremony as they came.

"What was the next move?" I inquired.

"At the time of this demand it was apparent to us that the works must close in midsummer, for a few weeks at least, until orders should accumulate to give work for our men. We accordingly posted a notice stating that on the second day of July the factory would be closed until the state of business warranted resumption, when all former employes would have the first chance at their old jobs. This brought another call from the committee demanding the annual statement. It was given them showing that the works had been run at an absolute loss, all of which, of course, fell upon the company, the workmen simply failing to share a surplus which did not exist. The chairman of the committee looked the paper over, and said, 'You don't expect us to believe this, do you?' In vain our superintendent reminded them of the universally hard times and of the condition of business, which their own inspection of our books and correspondence a few months before had disclosed. They unblushingly asserted that the statement was false and renewed their previous demands. We offered our books for full inspection by any expert accountant whom they might choose, and even volunteered to pay half the expense of such examination, but in vain. At last one of their number blurted out, 'There's no use talking about those figures. If they are true we have no show for increased wages, and that's what we are bound to have!'"

"You don't mean to say that they actually gave that as a reason for charging you with lying?" I incredulously asked.

"Exactly so!" replied my friend. "They frankly admitted that if those figures stood we could not pay what they asked. They next inquired what we should do when we opened the works again. The reply was, 'We will take back every man who wants his job for whom we can possibly find work, and if we cannot supply all you may draw lots.' They went off declaring that they would keep our factory closed before they would work at those terms."

"How have you come out?"

"After a three weeks' shut-down we posted notices saying that the works would open on a certain date, former employes having the preference. We were determined to give the men every possible chance. Over a thousand new men applied, but we put them all aside until we saw what our old men would do. On the day of

opening none of them came back, and after further delay we started last Wednesday with a new force and plenty of mounted police round the works. We had had a detective keeping track of the strikers and found out that they were plotting to dynamite the works and mob all 'scabs,' and so far we have had about as many guards as workmen on the establishment."

"Has the union attempted any violence yet?" I inquired.

"No, because the men are too well protected. If the police were withdrawn their lives would be in danger, unless they joined the strikers. I tell you it is all well enough to talk about the right of men to organize for mutual protection and the improvement of their condition; but when a union strikes today, it means that it will use all means possible, even to murder, to keep other men out of the vacant places. They may talk as they please to the public, but secretly they are ready to sandbag a man, if necessary, to keep him from the work they have abandoned. I'm ready for a telegram tonight at Buffalo telling of almost any kind of a row yesterday."

After a slight pause in the conversation my friend leaned forward in his seat and said, "Do you see why I am skeptical about co-operation as a preventive of labor troubles?"

I meekly replied, "Yes, I think I do."

CROSSING THE BRIDGE BEFORE YOU COME TO IT.

BY WAYLAND HOYT, D. D.

Either he told me, or I read it somewhere, but I think Mr. Beecher once told me, how, for a long time, he needlessly weighted himself, and hindered himself, and wrapped himself about with a pestering anxiousness. It was when he was a young man and preaching in his first mission church in that little pioneer town in Indiana. It fell to his duty to make many horseback journeys, and chiefly in the spring, in preaching tours and in attendance upon associations. There were many rivers in the country, and in the spring the floods were out, and in that new country the bridges were none of the strongest, and just now were especially dangerous because of the spring floods. Mr. Beecher said that for days and days before he must undertake such journey, and after he had mounted his horse and entered on it, he was even almost sick with a kind of nervous dread lest, when he struck one of these bridges it should not bear him. And so the journey, hard enough anyway in the mud and in the rain and sometimes in the sleet and snow, was rendered doubly difficult by such foreboding anxiousness. But the bridges always held. And so the pile of possible evil he strapped upon his back was a quite useless and an altogether needlessly added weight upon him. And he learned at last not to bother about the bridges until, at least, he came to them.

Is not that a very real picture of the way many of us, and concerning many things, are quite steadily doing? Crossing bridges in anxious foreboding long before we come to them, weighting and hindering ourselves with valueless and needless worry, forgetting the defending injunction of our Lord and Master, "Sufficient unto the day is the evil thereof."

How frequently we cross these bridges before we come to them concerning the results of the possible mistakes we think we may have made.

I beseech you, my friend, always draw steady distinction between a mistake merely and a sin. We have sins enough to answer for—each one of us, God knows—and we ought to be mightily mindful of them and thoroughly repentant of them and quickly beseeching forgiveness for them through our Lord and Saviour, Jesus Christ, but there is neither reason, nor is there any virtue in adding to our weight of sins that which is nothing more than a mistake. A sin is a conscious violation of the divine law and always carries with it a quality of heinousness; a mistake is nothing more than an error of judgment and does not carry with it a quality of heinousness.

Here we stand, where it is the doom of life we must so often stand, where two ways meet. We are sincerely desirous to choose the way which is at once the right and the best. In the time yielded us for decision we make use of all the aids given us by means of which we may reach the right and best decision. We pray; we take account of the teachings of the Scripture; we listen to our consciences; we get all the light an intelligent survey of the situation can afford us; we take reckoning of our capacity, our aptitude in this direction or in that; we gather what light we may, as well, from the advice of judicious friends. Then, at last, it comes, as it must come always, that we ourselves must make decision. And so we start along our chosen way. Then unlooked-for difficulties appear in this way in which we have chosen to set our feet. Then we say we have made a mistake. It does not follow that we really have—but we think we have.

But we must go on—that is the doom of life, that we must go on. And then how often we harass ourselves with foreboding imaginings about the weakness of the bridges which the results of this choice of ours must, as we think, build. We are nervous and hesitant in our going on. We are regretful and brooding about an impossible getting back into a past which is already fixed and finished. We imagine ourselves plunged into the whelming flood of some disaster. We come up to one of these bridges built of the results of our choosing. We go on it, for we must. It bears. But there is another bridge ahead, and then another and another, and all the time we are in foreboding fear. And so we weight and hamper ourselves and forget our Lord's injunction—sufficient unto the day is the evil thereof.

Then how often we cross the bridge before we come to it concerning accumulating, and as they seem to us when looked at in the lump, impossible duties. Jane Taylor's story of the discontented pendulum is in point. Gloomy day; pendulum out of heart; fell into a mathematical mood; began to calculate how many times it would have to swing back and forth in an hour, a day, a week, a month, a year, in ten years. Pendulum utterly appalled—stopped. Nor could it be persuaded to start again until it began to see that it must only sway once in the moment next it, and that simply doing that would, in time, put the whole ten years' work behind it. A bridge of duty which cannot be made to bear the weight of a ten years' service heaped at once upon it will easily bear that whole weight when it is distributed upon it as the recurring moments and days may demand. Sidney Smith's prescription of "short views" is a good one for anxious people.

Such crossing of the bridge before we come to it prevents clear vision and the right estimate of things. A young lady once said to Hogarth that she much desired to learn to draw caricature. "Alas! it is not a faculty to be envied," answered the great artist. "Take my advice and never draw caricature. By the long practice of it I have lost the enjoyment of beauty. I never see a face but distorted and have never the satisfaction to behold the human face divine." I think this crossing the bridge before you come to it, this allowing to one's self the foreboding of troubles, turns and twists the events of life to somber caricature; you see things always with threatening aspect. You see them thus though they do not really wear such aspect. You are scared needlessly.

And how this foreboding doubles our burdens. "Sometimes," said John Newton, "I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle and gives us first one stick, which we are to carry today, and then another which we are to carry tomorrow, and so on. This we might easily manage if we would only take the burden appointed for each day; but we choose to increase our trouble by carrying yesterday's stick over again today and adding tomorrow's burden to our load before we are required to bear it."

I think the best way of defeating this so common tendency of foreboding trouble, of crossing the bridge before you come to it, is the sedulous cultivating a special intimacy with Jesus Christ. Of what evils is not that, after all, the master cure? The heart and meaning of our Christianity is personal faith in the person Jesus Christ. And this Christ of ours solicits such special intimacy with every one of us. "Friendship," says Emerson, "bathes the soul in an element of love like a fine ether." And the particular significance of my Christianity is that Jesus Christ and myself stand together in the relation of a personal friendship. He is to be intimate with me and I with Him. He discloses Himself to me in the pages of the Gospels—His love, His tender sympathy, His delicate and self-sacrificing attention. He puts Himself close to me by the ministry of the Holy Spirit. He dwells in me, clarifying my vision, girding my purpose, lifting my ideals. "Closer is He than breathing, nearer than hands and feet." And as I open myself for the inflowing of His friendship I learn to love, and the child of love is trust. And so it is possible for me to go on with a sweet, deep, unforeboding rest, for life, for death, for future destiny, held in the clasping arms of an increasing trust. For He will make the bridges stand and bear.

THE MISSION OF LECTURE COURSES.

BY REV. A. E. WINSHIP, EDITOR OF JOURNAL OF EDUCATION.

The town of E—in the Connecticut Valley is one of the best of Massachusetts towns. It is highly favored in location, in the personality of its leading citizens, in churches un sullied by scandal and undemoralized by theological strife, in the æsthetic air of its social circles, in the ethical flavor of public life and in the presence of a thrifty fitting school directed by earnest Christian men. But with all these advantages its future was jeopardized by the out-of-home and out-of-church evening

life of the young people. It was a good town for the billboard traveling show.

In order to appreciate what this means one must understand how these we-take-all-the-risk companies "work" such towns. Some New York or Boston manager hires a few "artists," one or two of whom do fairly good work, provides attractive scenery and organizes a company or several companies. He sends out a "promoter" each spring to place the company for an evening or two in a town, until the entire time from September to June is filled. No local personage takes any risk. In most "enterprising towns" three or four evenings a week are given to these worthless, sometimes harmful, theatricals. Not the least vicious feature is the style of billboard glorification of the artists and scenery upon which children feast their eyes. When a town is once in the hands of these billboard adventurers there is no probability of lectures or concerts for which a definite price must be paid, house or no house. The town of E— was given over to these companies. Nothing instructive or classic could find a place the season through.

About six years ago there came to town a man of rare energy and rarer common sense. He had never known social conditions like these and he made a scientific study thereof. He attended every public show through the entire season, studying the audience as well as the play. At the end of the season he told several prominent citizens what he had learned of these "plays," attended by few families, by no self-respecting young women, but upon which most of the young men spent money freely.

"What can be done about it?" was the query. "Furnish a good course of lectures and entertainments and attend them as families," was the reply.

The next year a program for such a course was provided, the town was canvassed until a sufficient number of tickets was guaranteed to assure the financial success of the course, and now the lecture-entertainment season is as much a feature as the Sunday service. Many circumstances conspire to make each evening an occasion of special interest.

The platform of the ordinary town hall is a dreary place, a cheerless prospect upon which an audience gazes. Here it is quite different. The young women vie with each other in making the platform a thing of beauty. Rich rugs are brought from homes of wealth; upon an easel stands a beautiful picture; easy-chairs are placed with drawing-room grace about the stage; a center table with a banquet lamp and a Japanese screen lend a homelike air; while a couch, with several artistically covered pillows, has an enticing fluffy appearance. These same young women usher the ticket holders to their reserved seats.

The traveling companies no longer trouble themselves to make dates at E—, and not one a month comes where previously there were several each week. Who shall estimate the service to the community, to the country and to God of such a movement, eliminating, as it does, the bill-board, the ballet dancer and other more vicious features by substituting art in music and entertainment or instruction in lecture?

AN EXPERIMENT IN FREE LECTURES.

BY REV. EDMUND MARCH VITTUM.

Anything that tends to bring a spiritual, intellectual or physical uplift to those who need it most is a matter of general interest. How to help men is a great and important problem now before the Christian public. A problem of greater importance, however, and far more difficult of solution, is how to help men to help themselves. Perhaps the theorizing, criticising and denouncing with reference to these problems has not all been profitable, and, perhaps, definite statements of successful experiments are more desirable.

The town of Grinnell, Io., the seat of Iowa College, has a population of 3,500. There are

three active churches. Experience has proved that Grinnell will pay for a first-class lecture course. Such a course has usually been offered to the public in one form or another. During the winter of 1892-3 the Y. M. C. A. of the college arranged such a course, canvassing the town for the sale of season tickets. The result was satisfactory and financially successful. Similar arrangements had been made for the present season when the young people became interested in the question of how their college mates that were being pinched by the financial stringency could be provided with tickets. After consultation with the faculty, pastors and others, it was decided to open the doors and make the lectures free to all, relying upon the honor of those who would have purchased tickets under the old system to pay the same amount for free entertainments. The matter was well advertised; the pastor of the leading church devoted his morning service to the subject on the Sabbath preceding the first lecture; announcements were made at each entertainment that those present were expected to pay what each considered right on leaving the room, boxes for receiving contributions being placed at the doors.

The course included five lectures and one concert, costing about \$700. The final result showed a net profit of a few dollars.

The advantages of this system are worth enumerating:

1. Two or three times as many people have been benefited as would have been the case under the old system. This is net profit to the community, since the lecturers prefer large audiences.

2. Some have taken interest under this system who have seldom, if ever, attended such lectures before.

3. And these are the people that receive the greatest benefit, since they have enjoyed few privileges of the kind in previous years.

4. No one feels like a pauper. A dime is better than nothing to help on the enterprise, and he who has little to spend for such entertainments knows that it is better for others, as well as for himself, that he should go and contribute a dime, or even less, than that he should stay at home and give nothing. The man with a large family is encouraged to go with all the members of his household, even though he can afford to pay no more than his bachelor neighbor.

5. It tends to break down barriers between classes. A lecture ceases to be a luxury for the aristocratic. It belongs to the public; the public claims it and calls it "ours."

6. It puts the concert and lecture on the high level of public benefit. When a concert is given by "home talent" or a lecturer gives his services, such a method may be legitimate for raising money for benevolent purposes. But when a church buys a concert and attempts to coin money by selling it to the public for more than its cost—more than it is worth—the result, in the long run, is rarely a financial gain, to say nothing of the moral effect. The church, or any other religious organization, may, however, very properly act as the agent of the public, selecting that which is good and giving that which is paid for.

7. It has a tendency to suppress low shows and fourth-rate theaters such as visit the smaller cities. In this work it proves more efficient than prayer and preaching.

8. In fact, these suggestions and others may be combined into one statement—all in all, it is an object lesson in practical Christianity, an effort to realize such neighborly relations with others, such mutual confidence and fellowship, as Christ commanded.

Those to whom our plan has been explained have usually answered, "That wouldn't succeed in my town." Our answer is, "It certainly would not succeed unless the leading people tried to make it a success, but give it a fair trial and you will find more appreciation and honor in a lecturer's audience than you ever dreamed of seeing within four walls."

The Home

COURAGE.

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every raindrop kissed
That God's love doth bestow;

Think you I find no bitterness at all?
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall,
Because I keep them back?

Why should I hug life's ills with cold reserve,
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears
Kept bravely back He makes a rainbow shine;
Grateful I take His slightest gift, no fears
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,
One golden day redeems a weary year;
Patient I listen, sure that sweet at last
Will sound His voice of cheer.

Then vex me not with chiding. Let me be.
I must be glad and grateful to the end.
I grudge you not your cold and darkness—me
The powers of light befriend.

—Celia Thaxter.

An incident in connection with the work of the floating hospital in Boston points to the urgent need of instruction in dietetics among the poorer classes. Mothers boarded the vessel carrying packages containing green fruit, sausages, cold potatoes, salt pork, beer, brandy and whisky, all of which were confiscated by the physicians in attendance and consigned to the dock instead of being given to the sick babies as their mothers intended. No wonder that children coming from such homes are constantly ailing and that doctor's bills make sad inroads into the parents' wages. There is, however, an abundance of good literature nowadays bearing upon the general management of homes, but, unfortunately, the women who feed their infants upon salt pork and whisky do not read. Instruction upon domestic matters must be conveyed to them through some other channel. They learn a little from the nurses who accompany them on the trips down the harbor, but more adequate means should be devised for enlarging their meager knowledge. Here is a field for Christian philanthropy to exercise itself.

Should young children be allowed to read anything sad? This question is prompted by the publication of the tragic little story by Mrs. Emerson in another column. The general principle that childhood should be made as bright and happy as possible is unquestionably sound. But with all our tender guardianship accidents and sorrows will inevitably invade homes where there are little children and, rightly received, these experiences often develop a surpassing beauty in their childish characters. The same effect is produced by literature. We never would allow a child to read a painful story just for the sake of exciting the emotions. The juvenile fiction which deals with distressing and harrowing circumstances is unwholesome to the last degree. But whenever real life develops a case of youthful heroism and suffering, like that in the story under consideration, we believe the perusal of it exerts a healthful influence.

It would be perfectly easy to change the ending of this pathetic little sketch and suppress the incident of Helen's death, but this would be a distortion of facts and the truth, judiciously told, never harms. If we apply the pruning knife too closely to such reading we should lose Mrs. Ewing's exquisite Story of a Short Life and many another gem of juvenile literature.

FRIENDS.

BY HARRIET PRESCOTT SPOFFORD.

A mother often wonders why one of her girls needs any other friend or intimate than either of her sisters might be, is troubled by the fact that she does, gives the matter many a silent time of thought, and gives this chosen friend no very hospitable reception in her heart—not all mothers, indeed, but the one who is jealous for her other children, and whose emotions are not elastic enough to embrace this new girl as a part of her own dear girl. Perhaps she would be wiser if she acknowledged the necessity and did all in her power to make the intimacy an improving one on both sides, wiser if she realized that there is something as beautiful in the relation of true friendship as in any other relation of life, and remembered that nowhere is there a more delightful story than the friendships of David, the love of Jonathan, the prince, for his father's minstrel, the love that minstrel had for Saul—the friendship of David and Jonathan having a quality that touches every heart with its tenderness and pathos. She should remember, too, that nothing is more unlikely than that friendship should ever lessen any other love, that her girl does not care one whit less for her parents or her brothers and sisters, that her heart has only been opened further with the love of this friend, that her capacity for love has simply been increased, and that this new love is of too entirely different a nature to interfere with the old; for one of the very things that make friendship so precious to the young and possibly romantic girl or boy is that it is so different and so new and seems almost like a door into a fresh world. Into the family relation enter all the family limitations, the tasks of which one may tire, the possible deprivations, unpleasantnesses, economies, ways and means, contentions or samenesses, the thousand and one matter-of-fact or everyday things that suggest care and trouble—these, as well as the dearer and pleasanter things that will always be dear and pleasant though a multitude of friends stood outside.

Into the relation with the friend enter none of these conditions; that makes conditions and circumstances for itself, but they are those of the ideal. The striving after the beautiful, the faithful, the best, the unseen is the first element of the experience; the girl can speak to her friend of her aspirations in a way in which she feels at the time that she cannot speak to those who are aware of her daily failures, and the more her new aspirations are encouraged the more her young being is uplifted to a higher standard, and to aspire, even if one fails, is much. To be sure, the higher standard may be trivial in comparison to those that are higher yet, but it tends to perfection, even though it be only in small things. The friendship cannot be to any harm, for a certain amount of loftiness is in the very nature of friendship; one must be loved and admired for one's own superiority,

and must maintain it, and one does not love or admire that which is less worthy than one's self, and even where one bends to some one weaker and lower it can only be from pity and the desire to help, which is again enlarging and ennobling. Of course the confidences concerning personal wishes, thoughts and fancies, books and poetry, love of beauty, whether in a bonnet or a landscape, dreams of high adventure and impossible achievement so fully shared that they cannot be laughed at, may all come about without other intimacies than those within the home circle, but it will be friendship all the same, even if it is with sister or brother; the mother will hardly have more part in it. Perhaps, in one way, it will be a more beautiful friendship, but it will lack the outlook afforded by the other point of view, just as one eye is less useful than two. And it will lack, also, that little strain of romance belonging to the unfamiliar and unknown, born of the faint mystery which surrounds another life that has been led in other ways, perchance the prophecy of a larger and deeper friendship in the years beyond.

The mother would be wise if, instead of distrusting this friendship her girl has formed, she encouraged and oversaw, and directed and illuminated it, and made herself a party to it, as far as one can do without becoming a third person.

MISTRESS AND MAID.

BY JUDITH WELLS.

Ever since men began to write and to read certain statements have been made over and over until they have come to be received as unquestioned facts. Such is the trite declaration that the mother is the center and heart of the home, that without her chaos would reign, while with her the domestic boat sails over smooth and sunlit seas, fearless of storm and wreck so long as her hand is on the helm. She is pictured a beneficent angel, whose mission it is to smooth away all roughnesses in the path of husband and children, to bear their burdens for them, and to wear for their comfort and delectation a smile unchanging as the sun, but not, like the sun, liable to be obscured by clouds. She is supposed to be always at hand, with wits alert to deal with every emergency, from a broken dish to a broken heart, and for each and every trial of life she distributes sympathy and wisdom and smiles galore.

Servants may come and servants may go, but her table always bears the whitest of linen and the shiniest of glass and silver. Her coffee is liquid amber, her cream toast is never scorched, or her beef overdone, and her bread and pastry are food for the gods. With hands always of snowy whiteness, she is devoted to the concoction of savory dishes for the family delectation, and she serves them with the same fixed smile which does duty at table, as everywhere else.

Those who perpetrate this kind of literature forget that the mere fact of wifehood and motherhood does not necessarily imply efficiency, as well as patience, strength, wisdom and unselfish, inexhaustible love, but, too frequently, the lack of all or most of these, for women are but human, even like men. There is a mythical personage frequently spoken of as a "man up a tree." To human sight he is rarely visible, save when the tree bears fruit, but he is supposed to be there always, surveying from

his exalted standpoint the doings in this queer world, and judging thereof with a dispassionate clearness quite out of the reach of one with his feet on the ground. If the man up a tree were questioned he would declare that wives and mothers, sisters and aunts are made of the same clay as husbands and fathers, brothers and uncles, and very poor, fragile clay it is. He would go further and say that the heart of the home is in the kitchen, and that upon the brain which controls and the hands that manipulate the kitchen range and its accessories depend the peace and happiness of the family.

If brains are lacking in the kitchen, china and silver and daintiest embroideries are but naught, and even cut glass finger bowls on doilies of finest drawn work, supplemented by the unchanging smile, are powerless to turn a hungry man's attention from underdone vegetables or burned meat. If we were, like Mrs. Skewton of blessed memory, "all heart," smiles might answer all our needs, but we are so unfortunately constructed that, in order to feel quite content and capable of using to the best purpose the gifts of nature, another organ in close proximity to the heart must be satisfied with a sufficiency of good and healthful food, and our bodies must be made reasonably comfortable. In man the stomach is largely developed, often at the expense of the heart, and unless its demands are satisfied smiles will affect him no more than the beams of a tallow candle would affect a polar iceberg. Smiles are effective only after a satisfactory dinner. If this is true—and I challenge any housekeeper to deny it—is it not wisdom for one who loves her home to make sure of the most efficient service in the heart of home, the kitchen?

When the happy day arrives when the earth is filled with love, and the Golden Rule is the universal rule of living, the mistress in the parlor and the maid in the kitchen will live together in sweetest accord, each striving to outdo the other in all kindly, helpful work, each lovingly mindful of the limitations of the other and striving to do more than her part to keep the wheels of the machine domestic from any jarring or unsteady movement. In that blessed time the well-cooked dinner will be promptly served, the china will be unchipped, the kitchen range bright, the corners cleanly swept and the rugs free from dust, not for the money such work will bring, but because it is right so to do. And the mistress, truly then the heart of the home, will remember the weaknesses and frailties of poor human nature, she will consider that all are made of the same clay, and, grateful for the higher opportunities and wider privileges that are hers, she will strive to overreach her faithful coadjutor in all forbearing, sympathetic and uplifting assistance. But we are yet a long way from that millennial day. The lion does not yet lie down with the lamb, and the man up a tree must often wonder if mortals have ever heard of the blessed rule of mutual love.

In this age, more than any before it, mistress and maid seem to be pitted against each other, each striving for more than the other is willing to grant, each watching lest the other should overreach, each standing on her rights and ignoring the rights of the other. Instead of the mutual forbearance and kindly toleration which should result

from their mutual dependence, there is apt to be discontent and fault-finding on one side, and undue self-assertion on the other—a clashing of aims and wishes instead of that harmony which should make home what idealists have pictured it to be. It is needless, in a place like this, to look at more than one side of this troublesome question, and it may safely be declared that if one side can be made absolutely right the other cannot be very wrong. If the mistress is kind, wise, sympathetic and patient, the maid is very human and must be influenced thereby, though, as she is human, she will rarely reach *absolute* perfection.

Said a capable housekeeper, "I am without help today. My second girl left three weeks ago and yesterday my cook left." "Was not that the cook you liked so well?" asked her friend. "Yes. She had been with me over a year, and I liked her. But she wanted me to pay her a dollar a week extra while she did the work alone and I would not do it. I thought if she would treat me like that after all I had done for her she might go. So she left."

This speech was made by a good, kindly, generous Christian woman, yet it shows a strangely perverted idea of moral obligation. She had hired two girls, each to do certain work and no other. She expected that one would do the work of two, without extra compensation, and was hurt and grieved when the girl chose rather to leave her than to do what she was not paid for doing. What had her employer done for her that she should take upon herself work that did not belong to her? She simply paid her the wages that she earned.

And this leads me to remark that in no department of life does money so surely bring its worth as in the kitchen. Competent help there makes the whole house comfortable. Incompetence brings chaos and confusion, fret and worry, from attic to basement. If competence costs sixteen dollars a month and incompetence ten, who would hesitate which to choose? When one takes into account the waste and destruction that attend the wavering steps and clumsy hands of so-called cheap help, how can it be doubted that the cheapest help is the most expensive? Brains and skill are worth paying for in the kitchen as well as in the college. If a woman loves her home and longs to make it what home should be—a haven of rest for her husband and the center and source of all good things in her children's lives—she will gladly pay well for work well done, stinting, if need be, in dress and furniture, in travel and recreations, but never forgetting that the laborer is worthy of his hire. She will think twice, nay three times, before she allows a fault of temper or judgment to disrupt the tie between employer and employed, and she will find forbearance more easy when she considers that her own judgment is not infallible and her temper not always unruffled. The girls who work in our kitchens are made like unto us. They like pretty clothes to wear, they like to visit and dance and gossip with their friends when work is over, and, as they are apt to be young, they find the day's work less monotonous if at its close a young man offers his company to brighten the evening hours. Why should the mistress object to this? Girls must be girls, and when one has done fairly well the work which gives her mistress leisure for more congenial employments why should she not have and choose her recreation?

Listening to two or three housekeepers, as they exchange views on what is too often a favorite topic, one cannot but be impressed by the sweeping injustice of many of the remarks. "Girls are so careless and wasteful." Yes, some girls are, and some who are not girls. "They are indifferent to your comfort and wishes. All they think of is to get their money." Yes, and is not their work all that you think of? How much are their comfort and wishes considered by you? "They want to go to dances and parties and funerals all the time." Not quite all. They generally manage to edge in the cooking, cleaning, washing and ironing needed for your family. These things consume some time. "They spend all their money on dress." Perhaps so, but it is their money, and, possibly, it may be spent as wisely as is yours. "They are bad tempered," "they are lazy," "they are untidy," "they are untruthful." It may not be denied, but mistresses have been known to possess these faults. And that brings us back to the Golden Rule and the man up a tree, who silently looks on, waiting patiently for the happy day when the mother and mistress of the home shall fulfill her mission as an angel of beneficence, peace and comfort to those who dwell therein.

OUR HOME-MAKER.

Where the mountains slope to the westward,
And their purple chalices hold
The new-made wine of the sunset,
Crimson and amber and gold—

In this old, wide-opened doorway,
With the elm boughs overhead,
The house all garnished behind her,
And the plentiful table spread,

She has stood to welcome our coming,
Watching our upward climb,
In the sweet June weather that brought us,
O, many and many a time!

Today, in the gentle splendor
Of the early summer noon—
Perfect in sunshine and fragrance,
Although it is hardly June—

Again is her doorway opened,
And the house is garnished and sweet;
But she silently waits for our coming,
And we enter with silent feet.

A little within she is waiting;
Not where she has met us before,
For over the pleasant threshold
She is only to cross once more.

The smile on her face is quiet,
And a lily is on her breast,
Her hands are folded together,
And the word on her lips is "rest."

And yet it looks like a welcome,
For her work is compassed and done;
All things are seemly and ready,
And her summer is just begun.

It is we who may not cross over;
Only with song and prayer,
A little way into the glory
We may reach as we leave her there.

But we cannot think of her idle;
She must be a home-maker still;
God giveth that work to the angels
Who fittest the task fulfill;

And somewhere yet in the hilltops
Of the country that hath no pain
She will watch in her beautiful doorway
To bid us a welcome again.

—Adeline D. T. Whitney.

ONE WAY TO CIRCULATE GOOD LITERATURE.

BY W. H. HALL.

The home department of the Sunday school is now generally recognized as an efficient instrumentality for the extension of Bible study and Sunday school influence and for the promotion of genuine neighborly, Christian visitation. It has not as yet been recognized to any extent as an admirable channel for the regular distribution of good reading.

There are some Sunday schools that encourage and aid the members of the home department to draw books from the Sunday school library. This should be done in every case so far as is practicable. But the regular circulation of good religious papers should also be included as an important part of the work. Many families in the average community are really destitute of reading of this character. The home department visitor going into these homes has an opportunity to leave some good paper, which will be read with interest and will exert a wholesome influence. In some cases this will be one of the best ways to crowd out and counteract the influence of trashy and pernicious papers that somehow find their way into almost every non-Christian home and sometimes into homes that are Christian. The "adversary of souls" knows well the power and influence of "printers' ink."

There are plenty of excellent papers that furnish interesting, instructive and elevating reading for old and young. Why should not every church make a business of circulating these throughout the parish in a thorough and constant manner? Where a home department is in existence what better medium can be found for the accomplishment of this work? One of the country churches of Connecticut, when its home department was first organized, made an annual appropriation of fifty dollars for the purchase and circulation of good papers. The visitors found that they were received with eagerness and that they themselves were more cordially welcomed and their work more heartily supported because of the reading matter they had brought with them.

Perhaps some churches would not consider it practicable to raise a fund for this purpose. Such would, I am sure, be able to adopt an admirable suggestion made recently in one of our conventions. It was this: Let a suitable box be prepared and placed somewhere in the church. Then let the people who attend church be invited and encouraged to bring with them every Sunday, and deposit in this box, the religious papers for which they subscribe and which have been read in the home. In this way, if sufficient attention is given to the matter, an abundant supply will be provided from which the home department visitors can draw for the benefit of the families in the community not otherwise supplied. This box should be in charge of the superintendent of the home department and the distribution of the papers should be under his or her direction.

In America the pocket handkerchief is used as a decorative object. It is the vehicle for displaying a bit of color, delicate embroidery or lace. It is said that the French, with a truer sense of the fitness of things, make the handkerchief as inconspicuous as possible.

THE CHILD MUSICIAN.

He had played for his lordship's levee,
He had played for her ladyship's whim,
Till the poor little head was heavy,
And the poor little brain would swim.

And the face grew peaked and eerie,
And the large eyes strange and bright,
And they said—too late—"He is weary!
He shall rest for at least tonight!"

But at dawn, when the birds were waking,
As they watched in the silent room,
With the sound of a strained cord breaking,
A something snapped in the gloom.

'Twas the string of his violoncello,
And they heard him stir in his bed—
"Make room for a tired little fellow,
Kind God!" was the last that he said.
—Austin Dobson.

HOW A LITTLE BOY LOVED HIS SISTER.

BY ANNA E. S. EMERSON.

"Tell us a story, auntie, a really true story."

"Well, I will; one so sad it may make you little children cry, as it did many of us 'grown-ups,' yet so sweet that it will do you all good, as it did us, to know that such love and courage could live in a wee lad's breast.

"Several years ago, in one of our large Western cities, a small boy and smaller girl—brother and sister—were romping in a lamp-lighted room. Some careless move on the children's part overturned the lamp and sent the burning oil over the little girl. Before the flames could be extinguished she was terribly scalded on the outer side of her right leg. She was carried to a neighboring hospital, where everything known to human skill was done to heal her injuries. The burn, however, was so large that sufficient new skin to cover it could not grow. Unless it did the poor little sufferer could not recover. When you grow older you will understand better why a large burn is so dangerous, and often cannot be healed. Now you will know it is so just because auntie tells you.

"After the wise and kindly doctors at the great hospital had tried everything they could think of, without success, they sorrowfully told the father of little Helen that it was impossible to save her. They had attempted every known remedy for such an injury, but in vain—every known remedy save one, and that they considered practically out of the question, as it depended solely upon finding some one of almost superhuman courage and patience who would submit to one of the most trying ordeals possible to imagine. Even then there would be only a faint hope that it might preserve the child's life. The ordeal in question would be so severe, the probability of its success so slight, that the doctors felt it well-nigh useless to search for a person sufficiently brave and loving to undertake it. When I explain it you can understand how dreadful it would be, and you can think hard whether you could bear such suffering for any one, no matter how near and dear to you.

"When all other means have failed it has been thought that if some living person would allow a good-sized piece of skin to be cut from his arm, leg or body, leaving it still joined by one edge, so that it could be nourished (ask father or mother to explain the meaning of that word if it is too much

for you younger ones) by the fluids of his own body, the new and healthy skin would adhere or grow to the exposed surface. This piece of cut skin is quickly laid over the raw wound of the injured body, being very careful not to tear it from its original owner, then, if such growth takes place, the skin-flap is cut away from the body to which it first belonged, leaving a surface wound only which would soon heal in healthy flesh. You can see how much it would be to ask of any friend, however loving, first to undergo the pain of having a large piece of his own skin cut away, then the necessity of lying absolutely quiet for long days and nights, for the least motion on the part of either body, after the skin-flap had been secured in position, would loosen any adhesion of the surfaces and end all possibility of the operation proving a success.

"It was now August and the city was almost unbearable in the fierce heat of dog days. I want you to think earnestly what it would mean, then, to offer to go to bed for many days, to lie in one position without once stirring, no matter how tired and restless one might grow, to endure, first the pain of the fresh cut, then the long discomfort of its healing, and all this pain and weariness for only a faint hope that the sacrifice might save the little girl's life. Could you do it? In summer, too, in vacation time? Even for your little sister? Philip did, nine-year old Philip, as true and brave a hero as ever lived. Can you children ever remember hearing of anything you think braver or more unselfish?

"On the evening of that day on which the physicians had informed Mr. L. that Helen must die (barring only the unlikely possibility of someone's offering to try the last and hazardous experiment of which I have told you), he told Philip, in response to the boy's eager inquiries, of the decision respecting his sister. The year before this Mr. L.'s wife had passed away from earth, so the children had no tender mother to help and comfort them in this great sorrow.

"Philip listened intently to all his father said, then sat for some time in perfect silence. Finally, lifting a pair of troubled but very earnest eyes to his father's face, he said, slowly and gravely: 'I will do it, father; I will let them cut me, if it can help Helen. We will not let her die if anything can save her.'

"Startled at the little fellow's unexpected words, Mr. L. lifted him to his knee and talked to him long and seriously, explaining to him how terribly hard it would be and that, after all, the possibility of its success was so small as to render it almost a hopeless trial. Here Philip broke in eagerly, 'But there is a hope, father, and we must think only of that!'

"Finding that his words produced no effect upon his son's determination, Mr. L. bade him sleep over it and in the morning they would discuss it further. The next day found Philip yet more anxious to 'try to save sister.' Mr. L., therefore, took him to the hospital to see the celebrated surgeon who had Helen's case in his care. Briefly acquainting this doctor with Philip's resolution, Mr. L. added: 'I will leave him to you, doctor. If you cannot dissuade him, and are willing to undertake so doubtful an experiment, God knows I cannot refuse the last hope for my daughter's life.'

"Surprised and deeply touched by such unlooked-for heroism in a child, the doctor yet felt it would be too great a sacrifice for

one so young to make. He therefore gently described to Philip all the pain, weariness and infinite patience it would require to carry out his intention. To all his arguments Philip had but one response, 'You say it is the only thing that may save Helen, and we must try it.'

"As a last resource the doctor took him to the hospital amphitheater and showed him the cruel-looking knives and instruments which would have to be used for such an operation. Even then, though the tears filled his eyes and his lips quivered, the brave boy answered, without hesitation, 'If there is no other way we must try this, and God will help me keep quiet and patient.'

"The boy's resolution continuing unshaken and the attempt involving no danger to his life, it was finally decided to undertake it. Under ether, that merciful discovery which has given help and possibility of life to countless thousands, the delicate operation was done. And I fancy the wise, skillful men who performed it were moved to new gentleness and care by the wonderful love and courage of their voluntary patient. The skin flap was cut from the outside of Philip's left leg, leaving it attached at one edge, then carefully fitted over the unhealed wound on Helen's right thigh, and the two childish legs, that of the sick sister and well brother, immovably strapped together. They were left, I think we may be sure, with the heartfelt prayers of bearded doctors and pitying nurses that kindly nature would carry out her healing.

"I will not say much of the long, weary hours that followed—the hot days, and nights scarcely less hot, the discomfort of the raw sore, the fever, the deadly 'tiredness' to a strong, active boy of lying day in and day out in one absolutely unchanged position. Try to think it all out to yourselves, my children; it is far too sad for many words. Only the dear Father in heaven, I think, can quite understand all the pain so bravely lived through in those dreadful August days. By that bedside physicians lowered their voices to tender cadences, nurses busied brains and fingers in devices to pass the long hours away for them, men and women outside the hospital walls, hearing the beautiful story of a child's devotion, came to comfort and themselves learned new lessons of courage and patience from the uncomplaining hero who was unconscious, as real heroes always are, of his heroism.

"In all those days of suffering and wearing confinement no one ever heard a murmur of complaint from either child's lips. The girl failed hourly. The boy's ruddy cheeks grew pale with the severe ordeal, the bright eyes grew dim from sleeplessness. But day by day the brave, sweet smiles on the little ones' faces answered all friendly greetings, and voices, cheery always, though growing weaker as time went on, replied: 'We are all right. It is not so very hard.'

"Finally came the day, longed for yet dreaded, when the dressings were to be removed and the wound inspected to see if the healing work had been accomplished, the long sacrifice rewarded. Truly, dear children, 'God's ways are not our ways,' and sometimes it is very difficult to feel sure His ways are always best. If you and I had had Philip and Helen in our care we should surely, surely have healed the poor burnt leg and given Philip the life of the precious little sister he tried so hard to save. But divine love knew a better way,

and divine wisdom is infinitely higher than ours. The beautiful work of patience and love wrought out in those children's hearts was never lost to them, we must believe, while every man and woman who saw them or heard their story is nobler, braver, better for their living. Remembering this, we must be sure there was no mistake in our Father's 'way,' though the operation outwardly failed. Little Helen fell asleep one August twilight to awaken in the fair, sweet land where there is no more pain nor weariness.

"In the far West a gentle, earnest boy is growing into a strong, noble man. The remembrance of his courage makes it easier for us to bear our petty troubles, does it not? And you, little brothers and sisters, should find more patience for each other's faults, more tenderness to heal each other's small sorrows, because you have heard this 'true story' of how one brother loved his sister."

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

THE LAND WHERE JESUS LIVED.

(Continued from last week.)

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Make an outline map of Palestine on a piece of white cloth about four feet by three. Use ink and a little brush, or black crayon. Provide some bits of bright paper and some pins. Tack the map to the floor, stretching it tight.

Now tell the children to think where the towns are that we learned last week. Ask one to locate Cana, for example, by pinning a bit of paper in the proper place on the map. Let the others then apply the test. Cana is about one-tenth the length of the side of a square northeast of Nazareth, and Nazareth is half way across from the bottom of Lake Galilee to the seacoast. So continue this exercise until all the towns learned last week are located by the little papers secured by pins. Repeat the alliterative exercise of last week and then learn the city song, singing it to the tune of "My country, 'tis of thee." For a class of children make the outline map on the blackboard and have the papers pinned on in the same way. It is better to have your map on a sheet of paper fastened to the blackboard, so that it can be used repeatedly, or have the outline made with white paint on the board.

CITY SONG.

Close by Jerusalem
Southwest find Bethlehem,
Christ was born here.
Now eastward on the right
Bethany comes in sight;
Here Lazarus, by God's might,
Rose from the bier.

North of Lake Galilee
Capernaum we see
And Bethsaida.
You have the story read
How from five loaves of bread
Five thousand men were fed
Near Bethsaida.

From Lake Gennesaret
Westward find Nazareth,
Jesus lived here.
Near Nazareth northeast,
At Cana's wedding feast
Jesus the wine increased
From water clear.

Near the Dead Sea northward,
Where John baptized our Lord,
Beth'bara find.
From Beth'bara northwest
Is Shechem, where Christ blessed
The woman who confessed
He was divine.

The plans given in this and the last two lessons have been thoroughly tested with many different children of varying ages and the result has been that they have gained a definite and thorough knowledge of the geography of Palestine without conscious effort and with enthusiastic interest. The children thus taught would at once locate these towns on any map of Palestine without looking for the names, the general position was so clearly fixed in mind.

* Copyrighted.

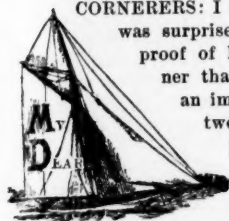
It is easy to learn the location of other towns by their relative position to these that have been so well mastered. It will be seen that these towns include all the places mentioned in this and next quarter's Sunday school lessons. It is a good exercise to go over the lessons, putting together those that occurred at the same place. What have we learned about Jerusalem, Bethabara, etc.

The Sunday school lesson for Sept. 9. Luther called John 3: 16 the miniature Bible. For occupation for the hands let the children have bright paper and scissors and some "baby ribbon" and make little books of fourteen or sixteen pages. Write on the outside of each book in gilt, "Golden Words from the Book of Life." On the next page write John 3: 16. Then number the pages up to ten and write on them in red ink the ten parts of the verse, respectively: 1, "For God" 2, "so loved" 3, "the world" 4, "that He gave" 5, "His only begotten Son" 6, "that whosoever" 7, "believeth on Him" 8, "might not perish" 9, "but have everlasting" 10, "life."

Do this after you have brought out the complete meaning of each of the ten phrases by an earnest talk with the children. The verse is indeed "a miniature Bible" and the little ones can be made to understand what Luther meant by calling it this. Tell the children of the poor little boy who happened into a mission one evening and heard a sermon with this verse as the text. The minister said: "This verse is a key to unlock the treasure houses of earth and heaven. It is a password that will give the one who has it all the comfort and joy worth having." The little boy only half understood, for he had not been taught about Jesus, but he knew that a password would enable one to go into places where without it one could not. Some of the big boys had a secret society to which this little fellow wished he could go. As the little boy left the meeting he was run over by a wagon. As the people picked him up he said, "Take me to a good place; I know the password, John 3: 16." He was taken to a children's hospital by a kind lady who heard his words. He had a long illness and was unconscious. He kept talking about "John 3: 16" until the nurses called him "little John 3: 16," as they could not find out his name. A lady who was visiting the hospital became so interested in the little homeless fellow that she finally adopted him, and he became a good Christian man; so John 3: 16 did mean for him "that he might not perish but have everlasting life."



CONVERSATION CORNER.



CORNERERS: I cannot say that I

was surprised to see in the proof of last week's Corner that D. F. had cut an important letter in two—nothing surprises me now in the line of his despotic freaks. Perhaps if he had had the manuscript of that English letter before him instead of my typewriter copy he would not have spoken quite so glibly about "the editor himself"! Won't there be a "circus" when the editor, who, I understand, is on his homeward voyage, and the foreman meet? However, I will hasten to get the rest of the letter into print:

... It is amazing how the mere fact that a man is a Cornerer will win friends among the little folks. Coming over on the good ship Havel I had a fine time with the score or more of children on board. They came from all over our country, New York, Washington, Pittsburg and still further West, and all liked something in the way of fun. So on several afternoons "we children" went down into the saloon and played "Coddam," and "Want to buy a hen," and "Simon says, *Thumbs up*," and "Fish, Flesh and Fowl," and other games. To wind up one day we had a spelling match, the lads and maidens standing the test heroically, even when such hard words as "bicycle" and "separate" were given out. What finally floored the last boy was "phenomenal," but I think he knows how to spell it now and will never forget it!

One thing that pleased me very much on the steamer was to see a boy about twelve years old writing in his journal regularly. He recorded the chief events of the voyage and will have in after years a very satisfactory reminder of his ocean trip. Here at Oxford we have fallen in with two little newboys, to whom the heart of my traveling companion, a Boston doctor of divinity, went out on the first night of our arrival. These lads followed us and we bought out their stock of papers and treated them to candy. Then they suggested that they wouldn't mind taking a tram ride (a tram is a street car, you know) with us and we consented. Then they intimated that they would be willing to eat a little bread and cheese, but as it was late we made an appointment with them at a restaurant for the next day noon. They were there promptly, and the way that they disposed of buns, cakes and ice cream showed that the spirit of Arthur, Duke of Wellington, still lives in the English youth.

Don't you think that our valiant Captain Myles had a hand in the catastrophe of the Valkyrie? He is such a ubiquitous person that I shan't be surprised to encounter him anywhere over here, or to learn that he is breakfasting with the queen and tipping the Prince of Wales for his kindness in passing him the marmalade.

Yours devotedly, H. A. B.

It means something that this writer should also have suspected Capt. M. D.'s complicity in the wreck on the Clyde, for at the date of his letter he could not have seen the Corner of July 19. Now people are wondering whether any Yankee could have tampered with the *Vigilant*'s centerboard at the time of a recent race! I have been waiting for two successive victories to put in the Rhode Island boy's cut of the *Vigilant*, but before we were ready the *Britannia* would win, and now there seems to be no chance for the cut. [My Dear Cornerers: I take pleasure in presenting you above with the gallant American yacht, the *Vigilant*! Yours fearlessly, D. F.]

Here comes a postal card from our foreign correspondent:

CARLISLE, ENG.

On our way to Wales the other day we traveled in the same compartment with a boy about twelve years old who looked as if he would make a first-rate nucleus for an English Branch of the Corner. He had all the traits of true Cornerers—gentlemanly manners, keen powers of observation and fondness for animals. He was carefully cherishing in a funny cage two green toads and in another

cage a lizard. He was going to the seashore for a vacation and wanted his pets with him. I recalled our old Corner friend, the horned toad, and at once struck up an acquaintance with the boy.

H. A. B.

Two curious coincidences! First, an hour ago, in repairing some steps, we discovered under the piazza, a few yards from where that famous horned toad was lost, two cunning little toads, of a color so much resembling the dirt that we only discovered them by their little glistening eyes. They had burrowed down under chips and made cozy little houses for themselves, and were peering out in evident astonishment at this strange disturbance of their quiet. Second, the last mail brought me this note:

POMONA, CAL.

Dear Mr. Martin: I read out of the Corner a few days ago about some Cornerer wishing to find the verses of Silver Locks and the Three Bears. I copied them from the book called *On the Tree Top*, published by D. Lothrop & Co., Boston. Perhaps you remember the boy that sent you a horned toad a few years ago.

Yours respectfully, OLLIE C.

I "guess" I do remember you. I wrote you a letter to California a year ago, or so, and it came back to me through the post office, and I feared that you were lost as well as the horned toad. It is singular that your letter should come at the exact time that a man in England refers to you! Other Cornerers answer the Silver Locks question:

VACAVILLE, CAL.

Dear Sir: In the Corner of July 26 Thomas B. asks about the story of Silver Locks and the Three Bears. I have Goldilocks and the Three Bears in Aunt Louisa's Good Old Stories, printed by McLoughlin Brothers, New York. I always enjoy reading the Corner.

Yours truly, GERTRUDE J.

HOPKINTON, MASS.

Mr. Martin: I saw in the Corner a letter from a boy of Bangor who asked about Silver Locks and the Three Bears. I have it in a Wide Awake Pleasure Book, published by D. Lothrop & Co. If he cannot find it I will send him a copy of the poem.

Very truly yours, Lulu A.

CAMBRIDGE, MASS.

Dear Mr. Martin: I notice that Thomas B., Bangor, Me., asks for the verses about Silver Locks and the Three Bears, and as I was brought up on it I should like to tell him that it can be found in a little book entitled *Classics of Babyland*, versified by Mrs. Clara Doty Bates, D. Lothrop & Co., publishers. If out of print I will copy it.

Yours sincerely, EDITH H.

BOSTON, MASS.

Mr. Martin, *Conversation Corner*: Dear Sir: The story of Silver Locks and the Three Bears we have published in several forms. In the cheapest form it comes in the book entitled *Nursery Classics*, which we could send for fifteen cents, postage paid. This has full illustrations with it. *Classics of Babyland* is out of print, also *Wide Awake Pleasure Book* for that year.

Yours truly, LOTHROP PUBLISHING CO.

If Thomas B. of Bangor, Me., does not get his Three Bears now it is certainly his own fault! Speaking about bears a Boston girl writes to say that she is

... trying for a prize offered in the St. Nicholas for the best list of places where the black bear of North America has been found or seen during the last fifteen years—the place seen and some reliable person who has seen them required. Could you give me any information?

I have seen a black bear of North America within fifteen years and I am a reliable person. The place was in a menagerie. See also Corner of Aug. 9. Might write to "Our Host, Franconia, N. H." I have read within a week that an old hunter carried through "Bethlehem Street" (N. H.) a black bear which he had caught in a trap on Mt. Agassiz. But there will be "trouble a-brewin'" with D. F. if I say any more about bears at the end of the column!

Mr. Martin

Your Weight?

If your condition is normal, this should be your relative height and weight.

5 feet, 0 inches, 115 pounds.

5 " 1 " 120 "

5 " 2 " 125 "

5 " 3 " 130 "

5 " 4 " 135 "

5 " 5 " 140 "

5 " 6 " 143 "

5 " 7 " 145 "

5 " 8 " 148 "

5 " 9 " 155 "

5 " 10 " 160 "

5 " 11 " 165 "

6 " 0 " 170 "

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The Sunday School

LESSON FOR SEPT. 16.

John 4: 9-26.

JESUS AT JACOB'S WELL.

BY REV. A. E. DUNNING, D. D.

The Gospel of John is in marked contrast with the other three Gospels in setting forth at the beginning those aspects of the divine mission of Jesus which in the others appear more prominently near the end. In the first miracle which John records Jesus "manifested His glory." In choosing His disciples He told them, "Ye shall see the heaven opened." In cleansing the temple He foretold His crucifixion and resurrection. To Nicodemus He disclosed the nature and necessity of the new spiritual birth for all His followers. To the Samaritan woman He declared that He was the Messiah, though much later in His ministry, when His disciples seem to have believed that fact by a special revelation from heaven, He forbade them to make it known. The purpose with which John declared that he wrote his Gospel appears especially in the events which he selected for record, which are omitted by the other evangelists. "These are written," John says, "that ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life in His name." This, then, is the reason why the incident of the meeting with the Samaritan woman was selected. The study of it should strengthen our belief that Jesus is the Messiah, and should bring us into that closer sympathy with Him which will quicken and deepen our spiritual life. For these purposes we need to consider:

I. *The influence of Jesus over the woman.* She was a stranger to whom He sought to impart the truth which leads to eternal life. The way in which He accomplished His object is of interest to every teacher. He began the interview by:

1. Asking a service. It was already evening. The very attitude of Jesus as He "sat thus by the well" showed that He was wearied with His journey. When the Samaritan woman came to draw water He offered no comment on her nation or her life. He only asked her to relieve a stranger's need. Probably most Jews would merely have cast on her a look of scorn, and she would have returned it with interest. His assumption that she would do Him a kindness was a step in disarming her prejudice. Whoever would give the gospel to others must speak confidently to what is best in them and expect a reply. One who begins to approach sinners by denouncing their sins seldom wins a hearing. If we would persuade any to become disciples of Christ we must begin by meeting them on some ground of mutual sympathy.

2. Offering a greater service. The woman, too, had confessed needs. It would be a great boon to her to be relieved of the hot and dusty journeys from the village to the well. Jesus told her that if she had known who He was she would have asked a favor of Him, for He could have given her a constant supply of water. Jesus took people as He found them and talked with them on themes in which they were already interested. This woman did not care as yet for the gospel, but she did care to be free from thirst and from work. Who was this stranger who could give her better water than had been given by the patriarch Jacob, whom all revered? Jesus had awakened her thoughts. The mind that has begun to question is open to receive truth.

3. Awakening a sense of need of the greater service. She had asked only for the lower thing, for a constant supply of water. He longed to give her a fountain springing up unto eternal life. The first step in doing that was to arouse her conscience. The assurance of forgiveness is a gospel only to those who feel that they are sinners. But He did not charge her with sin. He led her to confess it. His request that she would bring her husband to Him was a natural one. But when she said

that she had none, which was true, He startled her by telling her that she was living unlawfully with a man who was not her husband. She well knew that by such a life she was wronging herself.

Yet Jesus had not rebuked her. He had only stated a fact, and had so stated it that by a true and subtle instinct she felt that He was her friend. His soul spoke to hers, and she met His kindly look with answering discernment. "Sir," she said, "I perceive that Thou art a prophet." Then she opened to Him her heart. Perplexed by the conflicting views which men held about God, she had groped in darkness to find Him in vain. The Jews said He was to be found in the temple at Jerusalem. The priests of her people said He was to be found in Mt. Gerizim. She had not found Him anywhere, and had become a confessed adulteress. Perhaps she was at that moment hardly aware of the earnestness of her half-spoken question, "Where is God, that I may find Him?" But the way was now open for Jesus to complete His mission to her.

4. Revealing Himself as the One who could satisfy her sense of need. By His pure, disinterested love, His courtesy and His personal attractions He had conquered her dislike to Him because He was a Jew. He had aroused her nobler desires. Now he taught her the truth which neither Jew nor Samaritan had grasped, that God, whom she was beginning to desire to know, she could find anywhere by turning her spirit toward Him who is a spirit; that God was her Father, and that her Father was seeking her that she might worship Him. Next he led her to express her hope that the Messiah would come and tell her all she longed to know. Then He revealed to her the fact that He was Himself the Messiah, and she believed Him. That was the crowning moment of their interview.

There is not in all the Bible a more instructive and encouraging incident than this. Jesus declared the spiritual nature of Christian worship, the Christian conception of God omnipresent and the Father of our spirits, and His own mission as the Messiah to reveal that Father, to a sinning woman who had just refused Him a common courtesy; and He revealed all this in such a way that her newly awakened being responded like a trusting child to His gracious words. The new knowledge filling her soul not only drove out all lower desires, but all present temporal needs. She turned at once from them all to carry to her fellow-townsmen the new truth she had discovered, and her earnestness and conviction so impressed them that on her word only many of them believed her new found friend to be the Messiah.

II. *The influence of the woman on Jesus.* This, though not included in the selected verses, is the most impressive and suggestive revelation connected with this incident. The space remaining allows only a hint of what it means to us. In His joy at having won her Jesus forgot His weariness and hunger, as she had forgotten her thirst in her eagerness to win others to Him. When His returning disciples urged Him to eat He declared that He had had food of which they did not know. To gain a soul to the service of God as a missionary in His new kingdom was better than to eat. It seemed to Him that the way was already open for the gospel to spread everywhere, just as white fields invite, not seed sowing, but the sickle.

This unnamed woman, though she was an open sinner against human as well as divine law, must have had unusually noble traits of character. Otherwise she would not so quickly have won the confidence of her countrymen to believe her testimony that she had found the Messiah, nor would Jesus have been so delighted at His success in speaking to her. As when the disciples returned announcing the success of their first missionary journey, as when He was told that some Greeks desired to see Him, so now He exulted in spirit and saw in His vision of the future

the world ripe to welcome Him as the Saviour. In some men and women who so far have refused the message of salvation, as in the young ruler whom Jesus loved and in this woman toward whom His heart went out so tenderly there is a wealth of character and of possibilities which makes them peculiarly attractive to Christians and their conversion a reason for peculiar joy.

To have the spirit of Jesus, His wisdom, love and tact, and to find hearers like that Samaritan woman—this is a work which angels covet; and this is the life to which He calls those who would be His disciples, while He urges us to ask our Heavenly Father to move others to enter into this blessed service. "Pray ye, therefore, the Lord of the harvest that He send forth laborers into His harvest."

THE CHURCH PRAYER MEETING.

Topic, Sept. 9-15. The Influence of Great Religious Reformers. Josh. 24: 14-25; Acts 17: 2-4.

Was their success due to their method or their personality? Reformation *versus* transformation. What must all reformers expect to encounter? (See prayer meeting editorial.)

Y. P. S. O. E. PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Sept. 16-22. Human Longings and Their Satisfaction. Isa. 55: 1-13.

There is no better test of an individual than his dominant desires. Discover the things for which a man longs most and you have held a mirror up to his inmost soul. Or fancy yourself able to gratify any personal wish, and notice what one or what class of wishes would spring to the forefront of your imagination. The higher we ascend in the scale of being the more marked the change in the quantity and quality of desires. Up to a certain point, as man passes from the savage into the civilized and again into the highly civilized condition, his longings multiply. Many of them, indeed, relate to the material sphere, but there comes a time when the thoughtful, growing soul does not find his desires going out so strongly for meat and drink, for mansions and equipages, for social recognition and political preferment, and for all the tinsel and finery that constitutes for so many of our fellow-creatures the highest good of life. The enlightened spirit finds he can do without a great many of these things—finds, in fact, the craving for them supplanted by a different kind of longing.

Man at his best—that is, when he is most truly human, nearest to what his Creator designed he should be—yearns for spiritual things. He wants, first of all, some light on the mysteries of life and death, some discernment of the world which eye sees not and hand touches not, but which is so near that when

Duty whispers low, "Thou must,"
The youth replies, "I can."

Then, too, the true man seeks personal righteousness. He longs for the pardon of what he feels to be amiss in himself. He wants an infusion of power whereby he may conquer the earthward tendencies within him and may attain the heights of character whose glistening summits he describes far off on the horizon. And once again, as the true man develops, as he thinks more deeply and feels more profoundly, he learns that in loving and in being loved human life fulfills itself. Where is the object of the love of which he feels himself capable, and where the being who will love him from everlasting to everlasting?

There is one book to which through many centuries noble souls, aflame with these great spiritual passions, have gone for satisfaction. We in our turn, who may not, perhaps, yet feel these longings as intensely, but who know that when they throb at all it is the best part of our nature that is speaking, can find no better answer, for there are found knowledge, forgiveness and the revelation of One whom to love is to learn to love aright all our fellow-

men and by whom to be loved is joy unspeakable.

Parallel verses: Ps. 42: 1; 51: 11; 63: 1; 70: 1; John 6: 66-69; 10: 27; 13: 37; Rom. 8: 16.

PROGRESS OF THE KINGDOM. OUR OWN WORK.

Good News from Bohemia. A visible and encouraging evidence of missionary effort is seen when a tiny, struggling, foreign church multiplies in numbers and grows in influence and zeal until it is able to assume self-support and become independent. The American Board has recently received an interesting letter from Bohemia announcing that a church of 100 members in Prague, under the superintendence of Rev. A. W. Clark, has reached this prosperous stage in its existence. In many other ways it is apparent that the mission in Austria has been greatly blessed of late. Over 100 souls, coming from among the Romanists, have been received into the Free churches within the past year, and the mission has now an efficient corps of preachers and colporters. A gentleman who, although not yet a member of the church in Prague, is greatly interested in doing a notable work in bringing out in sections, which sell for about two cents each, the old "Kralicka" Bible. This translation, the result of fifteen years' work of several of the best scholars of the sixteenth century, is said to compare favorably with our own recent revised version, but it has long been out of print. It crystallized the Bohemian tongue at the time and thus contributed largely to the maintenance of a spirit of Bohemian nationality. The people will undoubtedly read it anew and with special interest and reverence.

Circulating Library of the W. B. M. It is no wonder that missionary meetings are sometimes dry and prosy when the literary resources of those who participate in them are limited, as is not seldom the case in towns and villages where the libraries contain but a meager amount of missionary literature. To meet this need the Woman's Board has opened a circulating library, which, although its beginnings are modest, is to contain copies of the newest and best books on missions and mission lands as they come out. The board has now at its rooms as a nucleus nearly fifty interesting volumes waiting to be sent by mail to those who live at a distance. A list of these books will be found on the cover of *Life and Light*, and the charge is two cents a day, together with the return postage. The circulation must necessarily be limited to the States east of Ohio. We trust that missionary committees of Christian Endeavor Societies will take advantage of this excellent scheme.

An interesting letter from Mr. Wilder, written at Mt. Selinda, tells what has already been accomplished in our new Gazaland mission. A clear settlement of the land tenure has been made and the missionaries now possess title-deeds of a 24,000 acre grant, within which lies some of the highest and most healthful sites in that region. The active opposition of the colonists has been overcome, the suspicions of the natives disarmed in many ways, substantial huts have been built for the missionaries and they are organized for work and have labored systematically along educational, evangelical and medical lines for several months. The local chief has consented to have his children attend the day school, which is taught by Miss Nancy Jones and an educated Zulu lad. The future of this mission seems full of promise and Mr. Wilder says in closing: "The wisdom of the removal of the mission to its present site is surely proving itself in the broader field opening before it and in the greater healthfulness of this country over the Inhambane district."

THE WORLD AROUND.

Japanese Philanthropies. It is about seven years since Mr. Ishii, that remarkable Japanese Christian philanthropist, opened the

Okayama Orphan Asylum with three forlorn children. According to the last report this institution now contains 263 orphans, of whom 168 are boys, besides twenty-two workers and eleven discharged prisoners. The age of the orphans ranges from six to eighteen years. The various departments are very hives of industry, for the boys find employment in a blacksmith's shop, a carpenter's school, a printing office, in which thirty-eight persons are at work, a hairdresser's shop, where thirteen lads are learning the trade, while the girls have sewing classes and engage in the cotton weaving industry; and both boys and girls are required to study the common branches of learning three hours a day and receive religious instruction in the chapel on Sunday. This year it has been decided to send out a farming colony of thirty of the older orphans to work on a large farm placed at the disposal of Mr. Ishii by four Japanese friends. The Home for Discharged Prisoners, opened last September, should also be mentioned. Mat weaving is adopted as the trade for the inmates, and they are encouraged to save money and led to become respectable citizens once more. The practical faith of the managers of this charitable enterprise in depending for its support upon the voluntary contributions which come in day by day is almost incomprehensible to anxious, care-taking workers, but a financial statement for the first three months of this year shows that the expenses have been met and a small balance remains in the treasury. A glance at the item of salaries, which is but \$75 all told, speaks eloquently of the disinterestedness and unselfishness of the workers connected with this institution.

A Worthy Indian Work. No tribes of American Indians are more interesting or more worthy of help than the Pueblo Indians in New Mexico. Persons who feel a sincere interest in efforts to civilize and uplift our Indians often ask for what special work small contributions are needed. To those disposed to ask this question, Mr. Herbert Welsh of the Indian Rights Association points to Miss M. E. Dissette, who for six years has carried on an encouraging work among the Zuni Indians, as belonging to a class of missionary workers who especially deserve sympathy and aid. Miss Dissette has sacrificed much by accepting a remote and isolated post in this Zuni Pueblo of New Mexico in order that her life and teachings may communicate the principles of Christianity to a people whose customs and religion, while superior in many respects to those of the Indians of the prairies or mountains, still leave them quite unsuited to the exigencies of American life. Mr. Welsh is trying to raise, by small individual gifts, the sum of \$500 to enable Miss Dissette to carry on her work at greater advantage, since this Pueblo is so remote that it receives little attention from the Indian Department. To any one who may care to assist by even a very small contribution he will send fuller information of the work.

Offer to Home Missionaries. The International Christian Workers Association generously offers to send a free copy of *The King's Business*, containing the report of the Boston convention of this organization, to home missionaries who cannot afford to purchase this book. It is full of information valuable to a pastor regarding new methods of personal and organized Christian work, and may furnish fresh inspiration and suggestions. Home missionaries who desire to accept the offer should apply at once to Rev. H. W. Pope, 70 Center Street, New Haven, Ct.

The Opium Question. The investigations of the Royal Opium Commission in India have called forth many voluntary testimonies in English journals respecting the use of the drug, its extent and effects. However strong a foothold the opium habit has gained in India, there is no doubt that, as regards China, its effects are wholly evil, physically, socially and morally, as is plainly pointed out

in a long article in a recent number of the *British Weekly*, contributed by six English Presbyterian missionaries at Swatow, China, and based upon observations made in several districts of their province and their experiences in the Swatow hospital, the largest in China. A printed letter from the Misses Leitch calls attention to some surprising statistics in regard to the use of opium in Ceylon. The amount of opium imported into the island is increasing alarmingly year by year. A number of leading persons in the different communities have therefore formed themselves into an anti-opium committee, and among its members are English and American missionaries, Buddhist priests, Mohammedans, Hindus and some European professional men. A public meeting was held, the outcome of which was a petition sent to the Legislative Council of Ceylon asking that the opium traffic be restricted immediately, while it is considered yet in its infancy. Certainly there seems to be no reason why the Singhalese, Tamils and other natives of Ceylon have not as strong a claim on the British government in this case as had the Burmese.

CHRISTIAN ENDEAVOR AND GOOD CITIZENSHIP.

The following portion of the annual address of President Francis E. Clark, which was read at the Cleveland Y. P. S. C. E. Convention, was so popular and so significant that it deserves publication here:

From East and West and North and South has come the good news: "Christian Endeavor stands for the election of good men, for the enactment of good laws, for sturdy and steady opposition to the saloon, the gambling hell, the lottery, the violation of the Sabbath." It stands by such men as Charles H. Parkhurst, and every kindred spirit in every political party that seeks to purify politics and to make this Immanuel's land.

I congratulate you that none of you have been cajoled into making our organization the tail of any political kite. To be a Christian Endeavorer does not mean that one is necessarily a Republican, or a Democrat, or a Populist, or a Third Party man, a Blue or a Grit, a Tory or a Liberal. It does mean that he is necessarily a good citizen and that he will exert every ounce of his influence, to whichever sex he belongs (if the young men will excuse the generic pronoun), for the right. While Tammany flourishes in New York and open gambling in Chicago and licensed prostitution in New Orleans and the Louisiana lottery has moved only across the street to Honduras, the outlook is dark.

It is dark, but not hopeless. This last year has seen Boss McKane sent to Sing Sing and Brooklyn redeemed. It has seen Croker fly to Europe. It has heard Woolley speak in Chicago and Indianapolis and Murphy in Boston, and has witnessed a score of other good citizenship campaigns. It has seen thousands of Endeavorers go to the primaries who never went before. It has seen a splendid verdict pronounced against the saloon in Canada, a verdict that Endeavorers have made emphatic in a hundred towns.

Thank God for the year's work! But you have only struck once, Endeavorers. Strike again and again and again, until, if Christ should come to Chicago or New York, or Toronto or San Francisco, He would find clean streets and clean city halls and clean men in them, with never a brothel or a dive to pollute the air that He should breathe.

I believe that almost any preacher, on reviewing a ministry of any considerable duration, would confess that his great mistake had been the neglect of individuals. When not long ago I had the opportunity, as I was passing from one charge to another, the chief impression made on me as I looked back was that this was the point at which I had failed; and I said to myself that henceforth I would write "individuals" on my heart as the watchword of my ministry.—James Stalker.

Literature

THE BRITISH THREE VOLUME NOVEL.

It has long been one of the unwritten but established laws of Great Britain that novels should be in three volumes. The great circulating libraries have monopolized the market chiefly and no novel has been likely to succeed unless it were printed in three volumes as dictated by these libraries. In any other form they would not order it. But a change is at hand. For years Mudie and W. H. Smith & Co., both of London, had divided between them the circulating library business. But lately some smaller, yet enterprising, houses have competed with them sharply and by offering the same privileges at lower rates have cut down their profits.

These two firms therefore have recently issued a circular to publishers asking for a reduction of three shillings in their charges for a three volume novel and also for a pledge not to issue any cheaper edition for a year from the date of publication. This last clause of course is to insure the profits on a year's sales of the three volume edition before any cheaper edition comes out. Evidently neither firm is tired of the three volume form, but they are agreed that they must get their three volumes cheaper.

Their circular has aroused a lively discussion and may have lasting consequences quite unlike what they intended to accomplish. The London Booksellers' Society also has issued a circular to publishers objecting to the Mudie-Smith suggestion and proposing the abolition of the three volume form. They propose that novels should be printed in a six shilling form or at some popular price, the three volume issue costing not far from twenty-five shillings. The English Society of Authors has publicly taken the same position, and the probabilities are that before long the ancient, venerable, apparently impregnable and peculiarly British custom of publishing a novel in three volumes will be abandoned once for all.

It has been so long customary here in the United States to print in one volume, or at the most in two, that there is something ludicrous in the opposition which the proposed change evokes in England. The cheaper form may be just as clear and readable and just as elegant in workmanship. And it avoids that enormous waste of paper which the margins of the three volume form involve. In all respects it is far more convenient, attractive and satisfactory.

BOOK REVIEWS.

MEMOIRS OF THE BARON DE MENEVAL.

This work, in three volumes, is another effort to throw light upon the character and career of Napoleon I. It covers the years from 1802 to 1815, the second volume bringing the narrative down to the beginning of the famous invasion of Russia. The third volume covers the remainder of Napoleon's career. The author, Baron Claude-François de Méneval, was the emperor's private secretary and therefore one of the innermost circle of his companions. He died in 1850 and his grandson, Baron Napoleon Joseph de Méneval, has edited his manuscript and the work has been translated into English by Robert H. Sherard. Those who have read the different volumes of history and reminiscence relating to the same general subject which have appeared within the past

few years, each of which has made some useful contribution to the previously existing stock of public knowledge, will enjoy this greatly and will appreciate its special value.

The author's admiring loyalty to the emperor is conspicuous from the first. That power of attaching to himself not merely by motives of self-interest but also by intense affection those with whom he had much to do and whom he trusted, which Napoleon possessed in so high a degree, was felt strongly by the Baron de Méneval. These memoirs therefore uniformly describe affairs in the light most favorable to the emperor. Whether the case in hand be his neglect to dispense with the treacherous Fouché, his responsibility for the putting to death of the Duc d'Enghien, his appropriation of the territory of others, *e. g.*, the Duchy of Oldenburg, his failure to fathom the schemings of Russia or Austria against him, the calamitous issue of the Russian campaign, or whatever else, everything which can extenuate and justify him is narrated as impressively as possible, while direct and positive praise abounds on almost every page. The work is that of an intense partisan, although the sincerity of the writer is so obvious that it robs his utterances of most of their offensiveness and the book can be taken easily as a frank statement from the Napoleonic point of view.

There are many inconsistencies and self-contradictions, most of which the translator has indicated in foot-notes, although some of the translator's notes and comments are decidedly impertinent. But the merits of the work are great. It is the production of an eye-witness and participator. It is written with great lucidity and earnestness. It reveals many of the hidden springs of events of world-wide importance. The fact that the portrait here drawn of the emperor is more flattering than those which many others have delineated does not necessarily prevent it from being more true to the life in important particulars than theirs. It also enables the reader to appreciate how the policies of England, Prussia, Russia, Austria and the other European nations appeared to an educated Frenchman of that day who was well informed in political affairs. It does not add a great deal of the first importance to the outlines of the history of the Napoleonic period but it supplies much in the way of interesting and valuable detail. It will take the high place which it deserves. [D. Appleton & Co. Each \$2.00.]

EDUCATIONAL.

Essays and Letters from Ruskin [Ginn & Co. \$1.00], edited by Mrs. Lois G. Hufford, is intended for use in teaching English literature. It sets forth Mr. Ruskin's theory of life and art, some facts in his own life and the characteristics of his literary style. It has been prepared with good judgment and will do good service in high schools and elsewhere.—Mary E. Burt also has compiled a selection of *Stories from Plato and Other Classic Writers* [Ginn & Co. 50 cents], including Hesiod, Homer, Aristophanes, Ovid, Catullus and Pliny, and has expressed them in language suited to children of kindergarten age. The stories point useful morals besides being very entertaining and the book cannot fail to be a success.

Superintendent J. B. Gifford, of Peabody, Mass., has prepared a volume of *Elementary Lessons in Physics* [Thompson, Brown &

Co. 60 cents] for his own classes and now has given it to the public after thorough revision. It is well qualified to stimulate thoughtful study on the part of the pupil and no elaborate apparatus for the experiments is required. There also is an edition expressly for teachers.—Miss Florence N. Sloane's *Practical Lessons in Fractions by the Inductive Method* [D. C. Heath & Co. 40 cents] is another excellent book. It is divided into portions for use respectively by teacher and scholar, and is accompanied by fraction cards, *i. e.*, cards so marked as to be cut easily into fractional parts illustrating the theory in a most simple and impressive manner. The device is at once entertaining and profitable.

Messrs. D. C. Heath & Co. also have issued *Geometry for Grammar Schools* [25 cents], by E. Hunt, LL. D., formerly headmaster of the Girls' High and Normal School in Boston and now Superintendent of Schools in Winchester and Medford. It is clear, concise and in all respects a creditable book.—It is a comparatively new departure which J. T. Prince, Ph. D., has taken in preparing his series of arithmetics, and we like it. They form a series of eight volumes, *Arithmetic by Grades. Books I.-VIII.* [Ginn & Co.] and there also is a *Teacher's Manual* [90 cents] adapted to them. Each includes the work usually done by pupils of a certain grade. For instance, the first two or three books are for primary grades and the last one for advanced Grammar or High School use. Teachers will appreciate at once and scholars gradually the advantages of having a succession of short volumes instead of one large and comprehensive one.

We have received a highly valuable series of drawing books entitled *Educational and Industrial Drawing* [D. C. Heath & Co.], or rather a series of series. There is a Primary Free Hand Series, in four numbers; a Model and Object Series, in three numbers; a Mechanical Series, in six numbers; an Aesthetic Series, in six numbers, and an Advanced Free Hand Series in eight numbers. Each series is accompanied by a manual. They are well arranged and are admirably suited to their purpose.—We have had sent in the monthly numbers for a year of *Germania* [\$2.00], a magazine for the study of German language and literature, published at Manchester, N. H., and edited by A. W. and E. Spanhoofd. It is well arranged, interesting and will be helpful to any who are endeavoring to keep up their German. A German Copy-book and a little pamphlet, *Essentials of German Accidence*, supplement it conveniently.—Many now are learning to write vertically and all who desire their children to acquire it may like to see *The American System of Vertical Writing* [American Book Co.] in six numbers. Personally we think vertical handwriting grows wearisome in time and is harder to read than sloping. But "every one to his taste."

MISCELLANEOUS.

The Hubbard Publishing Company have issued *Picturesque Hawaii* in eight weekly parts, each part containing twelve large photographs and sixteen pages of text. The work is by Hon. J. L. Stevens and Prof. W. B. Oleson. So far as the general history and characteristics of Hawaii and its people are concerned it may be accepted safely, but with reference to the recent revolution one needs to remember the prominent per-

sonal share in what occurred which Mr. Stevens took. It would be impossible for almost any man to do justice to the other side in such a case. The pictures really form the substance of the work and they are admirable. Hawaii must indeed be a charming land.

Monsieur Victor Duruy's *History of Modern Times* [Henry Holt & Co. \$1.60], which Prof. Edward Grosvenor has translated and revised, covers the period from the fall of Constantinople in 1453 to the French Revolution in 1789. It affords a skillfully drawn summary of European history, sketching rapidly the course of events and explaining their causes. It is philosophical as well as strictly historical and deals not merely with military and political occurrences but also with the progress of ideas, the development of principles of government, the changes in creeds and the influence of art and letters. It is written tersely and with much spirit and the translator appears to have done his work well. It is a volume well suited for school and college use and for library consultation.

Good sense and simplicity are prominent characteristics of Prof. F. S. Hoffman's lectures on political science which compose his work entitled *The Sphere of the State* [G. P. Putnam's Sons. \$1.50]. It bestows especial attention upon such current subjects as the relations of the state to education, the ownership and control of property, corporations, transportation, taxation, money, the government of cities, the treatment of criminals, the care of the poor, the family and the church. Here and there are expressions which we should like to see modified but we have observed none which really mislead. The book is at once instructive and stimulating of a proper public spirit.

THE SEPTEMBER MAGAZINES.

Most readers of C. W. Whitney's opening article in *Harper's*, on Riding to Hounds in England, will be surprised by his statements in regard to the popularity and cost of that sport. The article which is illustrated freely is most entertaining but does not contain much to destroy one's conviction of the one great evil in this form of hunting, its cruelty to the fox. Some Records of the Ice Age about New York, by T. M. Prudden, also illustrated, is a scientific and yet a popularly written paper. Alfred Parsons contributes a delightful account of Early Summer in Japan. Julian Ralph's sketch, Where Time Has Slumbered, describing scenes and people in West Virginia, is very graphic. Miss Wilkins, W. E. Norris and Brander Matthews have short, crisp stories. Rev. J. W. Chadwick's The Origin of a Great Poem is a timely Bryant article, and Charles Dudley Warner's story, The Golden House, is continued. All the minor departments also are well maintained.

In *Scribner's* Mr. F. Marion Crawford's Bar Harbor, Carl Lumboltz's Tarabumari Life and Customs, Mrs. J. T. Fields's A Third Shelf of Old Books and Fanny D. Bergen's The Tapestry of the New World are the most conspicuous contents. Mr. Crawford describes the noted resort appreciatively and marks some of the changes which it already has experienced. Mr. Lumboltz has a fresh and highly interesting subject and personal knowledge of it. Mrs. Fields writes of Milton, Johnson, Lamb, Thackeray and others with rare appreciation. The Tapestry of the New World

turns out to be patch-work quilts and this paper about them is exceedingly interesting. Other excellent features of the month are Harriet Prescott Spofford's opening poem, Trumpets in Lohengrin; Thomas Nelson Page's first installment of Little Darby, a story; Octave Thanet's sketch of The People of the Cities, and Gaston Fay's story, The Folly of Mocking at the Moon. The illustrative work demands notice as usual. It is as superior in quality as ever and as remarkably apt and illuminating.

A portrait of Gotthilf H. E. Muhlenberg, the botanist, is the frontispiece in the *Popular Science Monthly* and there is an account of his career. The late Frank Bolles is represented by one of his most enjoyable papers, The Humming Birds of Chocorua. Prof. James Sully, LL. D.'s, The Imaginative Side of Childhood, is the second of his Studies of Childhood. Ernest A. Le Sueur discusses Power Development at Niagara instructively. Dr. P. Lenard describes interestingly The Work of Dust. Prof. E. P. Evans treats helpfully of Ethical Relations between Man and Beast. Stuart Jenkins writes intelligently concerning Arctic Temperatures and Exploration. Social Disturbances and Endowment of Research are the two topics discussed editorially and they are wise and timely. The number is excellent throughout.

Captain Molly, the complete novel in *Lippincott's*, is by Mary A. Denison. Professor Boyesen supplies a bright paper on The Evolution of the Heroine. Other contributors are T. M. Coan, who furnishes a sonnet, Frank Dempster Sherman, Laura A. Smith, C. G. D. Roberts, and others. The principal story is written strongly and the shorter contributions which make up the number are diversified and readable.—*Cassell's* offers stories, verses, narratives of travel and adventure, tales about animals, studies of plants, items about dress and fashions, literary news, etc., in large variety and acceptable form and with pleasing pictures to set them off. It is, as always, an excellent and remunerative household publication.—The *Chautauquan* offers a somewhat similar variety of contents but with a more distinctively, yet far from oppressively, educational tone and purpose. It fills a peculiar field and fills it well. It has become almost a necessity in many homes.

The *Biblical World* is meant for somewhat advanced scholars, such as theological students. It is noteworthy at present for a series on Hinduism's Points of Contact with Christianity, by Merwin-Marie Snell, the paper in this issue being about Salvation. President W. R. Harper writes about The Deluge in Other Literatures and History and Rev. Dr. F. N. Peloubet on The Bible and the Sunday School.—The *Treasury* [E. B. Treat] is another practical religious and educational magazine full of good material and containing many useful suggestions, especially for the young.—The *Preacher's Magazine* [Wilbur B. Ketcham] is an English publication reprinted and with some additions for the American market. It contains sermons, plans of sermons, and miscellaneous material of interest to some preachers.—*Northfield Echoes* for August, a monthly printed in connection with the Northfield Conferences, announces that the recent addresses of Rev. F. B. Meyer, Dr. A. J. Gordon, Dr. A. T. Pierson, etc., will appear in the September issue, and itself contains contributions from many well-known divines.

NOTES.

- Paris now has 2,386 periodicals!
- Benjamin Kidd's volume on Social Evolution has been translated into German.
- George Meredith, the novelist, is chief literary adviser to Messrs. Chapman & Hall, the London publishers.
- Count Tolstoi's third son, Leo Leftvich Tolstoi, has inherited his father's literary tastes and writes realistic stories.
- The oldest Japanese manuscripts, like the oldest European, were ornamented freely with capitals, miniatures, etc.
- Rev. Stopford Brooke is to deliver a course of Lowell Lectures in Boston next winter on Modern English Literature.
- Jean Ingelow spends her winters in the south of France where her cottage overlooks the Mediterranean. Her London house is in Kensington in a large garden shaded by venerable trees.
- Harriet Hosmer, the sculptor, has refused an English offer of \$5,000 for the cast of the clasped hands of Robert and Mrs. Browning which she made in 1853, and has given it to the Art Institute of Chicago.
- A hitherto unpublished essay by Emily Brontë has been discovered among the papers of the Heger family in Brussels and will soon be published. It is believed to have been a school exercise, preserved because of its youthful cleverness.
- A treatise on fevers in Old French and covering more than three hundred small sheets of parchment has recently been secured by the Royal Library in Berlin. It dates from the earlier part of the fourteenth century. It is the work of a Jewish physician and quotes the opinions of Avicenna, Dioscorides, Galen and other medical authorities. It is written in tiny but legible Hebrew letters with vowel points so that, apart from its medical interest, it shows how Old French used to be pronounced.

BOOKS OF THE WEEK.

- Houghton, Mifflin & Co. Boston.*
- A HISTORY OF THE UNITED STATES FOR SCHOOLS. By John Fiske, Litt. D. pp. 474. \$1.00.
- Ginn & Co. Boston.*
- CITIZENSHIP. By Rev. J. H. Seelye, D.D. pp. 78. 35 cents.
- Unitarian Sunday School Society. Boston.*
- LESSONS ON THE ACTS OF THE APOSTLES. By W. W. Fenn. pp. 159. 50 cents.
- Bureau of Statistics of Labor. Boston.*
- THE ANNUAL STATISTICS OF MANUFACTURES, 1893. pp. 401.
- Harper & Bros. New York.*
- A SCARLET POPPY AND OTHER STORIES. By Harriet Prescott Spofford. pp. 283. \$1.25.
- THE WATER GHOST AND OTHER STORIES. By John Kendrick Bangs. pp. 296. \$1.25.
- MICAH CLARKE. By A. Conan Doyle. pp. 471. \$1.75.
- THE FUR-SEAL'S TOOTH. By Kirk Munroe. pp. 267. \$1.25.
- IN OLD NEW YORK. By T. A. Janvier. pp. 285. \$1.75.
- G. P. Putnam's Sons. New York.*
- EYES LIKE THE SEA. By Maurus Jokai. pp. 396. \$1.00.
- FOUND AND LOST. By Mary P. Jacobl. pp. 139. 50 cents.
- D. Appleton & Co. New York.*
- THE MANXMAN. By Hall Caine. pp. 529. \$1.50.
- Cassell Publishing Co. New York.*
- NEW LIGHT ON THE BIBLE AND THE HOLY LAND. By B. T. A. Evetts, M.A. pp. 469. \$3.00.
- A. S. Barnes & Co. New York.*
- CARMISA FOR THE SUNDAY SCHOOL. Compiled and edited by Rev. L. W. Mudge, D.D., and Rev. H. B. Turner. pp. 233. 35 cents.
- Henry Altemus. Philadelphia.*
- THE CARE OF CHILDREN. By Elisabeth Robinson Scovill. pp. 348. \$1.00.
- PAPER COVERS.*
- Unitarian Sunday School Society. Boston.*
- EARLY OLD TESTAMENT NARRATIVES FOR INTERMEDIATE CLASSES. By W. H. Lyon. 20 cents.
- EARLY OLD TESTAMENT NARRATIVES FOR ADVANCED CLASSES. By W. H. Lyon. 20 cents.
- Public Documents. Massachusetts.*
- UNEMPLOYMENT. From the Report for 1893 of the Bureau of Statistics of Labor. pp. 264.
- THIRD ANNUAL REPORT OF TRUSTEES OF PUBLIC RESERVATIONS, 1893. pp. 53.
- MAGAZINES.*
- August. BIBLICAL WORLD.—PORTFOLIO.—NORTHFIELD ECHOES.
- September. HARPER'S.—CHAUTAUQUAN.—CHURCH AT HOME AND ABROAD.—SCRIBNER'S.—CATHOLIC WORLD.—LIPPINCOTT'S.—PREACHER'S.—CURRENT LITERATURE.—ST. NICHOLAS.—ROMANCE.—HOMILETIC.—REVIEW OF THE CHURCHES.—AMERICAN JOURNAL OF POLITICS.—PALL MALL.

News from the Churches

PASSING COMMENT.

The "fireside school" for mothers in Georgia is an idea worthy of imitation. So also is the Maternal Association of Iowa.

We wonder how many Junior Endeavor Societies are helping mission work as loyally as that one in Michigan.

The value of the Endeavor Society in the church is well shown by two which are mentioned in Iowa and Missouri.

One would hardly suppose that a church which had no pastor during its first decade could have lived and prospered for a century as a New England church has done.

The first meeting of an annual reunion association in a Connecticut church has proved a good thing for the church and former members of whom it is composed. The plan suggests one of the ways in which an interest in the old hill churches in the country may be revived and made permanent.

The Georgia man who traveled 200 miles to join a church seemed to be impressed with the need of an organization near his home, inasmuch as he immediately made efforts to effect one upon his return.

None but those who have been on the ground can realize the terrible effects of the dry season in the West. Churches and pastors have suffered severely, but they are bravely carrying on their work by concentrating their efforts and combining the various fields as much as possible.

WELCOMING BACK THE PASTOR.

The greeting the pastor receives as he returns from his vacation will send its cheer or its chill through many months. It is not necessary to meet him at the station with a brass band, unharness the horses and draw the hack through the streets as if he were a victorious ball team, or hurrah when he comes on the platform. But do show some enthusiasm. Let his first service, whether in vestry or church, be distinguished by full seats, and let the music tell your gratitude and high estimate of the sacred mission. Flowers are wonderfully eloquent, as in the instance when a pastor's eye fell upon an exquisite pillow of white pansies in which purple pansies spelt the word "welcome." Again, the tremble in his voice in the invocation at another such time was not strange, for in the bouquet by his seat rested a card with this greeting: "We give thanks to God always for you, making mention of you in our prayers. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel."

Of course you will shake hands with him. And if there has been in the past some slight coldness on your part now is the time to bury it in a hearty "God bless you!" No need to say more; he will understand it. It may do no harm to say that no one else is quite like your own pastor. If he has been preaching at all in vacation he has received some words of praise, and he knows that other preachers have brought their best sermons to you. Let him have the joy of your inspiration, for it is to you that he gives his life for Christ and the church.

Best of all, tell him, if possible, of special work done for souls, new hope for a spiritual blessing; at least of earnest prayers for a great outpouring of the Holy Spirit. If churches only realized how to get the most out of their pastors, and how a pastor's heart yearns at times for the inspiration which might so easily be given!

NEW ENGLAND.

Boston and Vicinity.

The following pastors were welcomed back to their pulpits last Sunday after their vacations: Dr. Nehemiah Boynton, Union; Rev. W. H. G. Temple, Phillips; Rev. C. A. Dickinson, Berkeley Temple; Dr. A. A. Berle, Brighton; Dr. B. F. Hamilton, Eliot; Dr. S. E. Herrick, Mt. Vernon; Rev. W. E. Harton, Shawmut; Dr. C. H. Beale, Immanuel; Rev. W. R. Campbell, Highland.

Massachusetts.

FRANKLIN.—The First Church has voted recently to build a new edifice, the cost of which will be about \$25,000. The work will probably begin at once.

LITTLETON.—Rev. G. B. Frost, accompanied by his son, has gone to England for his health, to be away a year. During his absence Mrs. Frost, who was ordained assistant pastor last February, will occupy the pulpit.

HUNTINGTON.—The meeting house of the First Church, on Norwich Hill, was recently struck by lightning. The building did not take fire, but a slight damage was caused, which is covered by insurance.

LOWELL.—Rev. C. W. Huntington has returned from his European trip, during which he traveled 1,200 miles upon a bicycle.—Arrangements are being made for the annual meeting of the A. M. A. which occurs Oct. 23. The work of preparation has been divided into branches each assigned to a special committee.

AMHERST.—The edifice of the First Church, Rev. F. L. Goodspeed, has been extensively repaired during the summer, the congregation worshipping in the College Church. Considerable has been expended on the stone work of the exterior and the interior has been redecorated throughout, making one of the handsomest edifices in the western part of the State. It was occupied last Sunday for the first time since the repairs were completed. Since the beginning of the present pastorate, less than three years, the church has received 110 new members.

Maine.

RICHMOND.—After extensive repairs on the meeting house, services were resumed by the church Aug. 26. About \$1,200 have been expended. At the opening service a large congregation was present and special music and floral decorations were attractive features. The pastor, Mr. G. C. DeMott, preached the sermon.

TOPSHAM.—Rev. W. D. Dale has inspired the church with new life. Since June the young people, by their own efforts, have carpeted and furnished one of the vestries as a C. E. room and church parlor. New hymnals for the church and Sunday school have been purchased and electric lights have been placed in the audience-room and vestries. Entire provision was made for the improvements before they were begun.

POLAND.—The income of an invested fund is now available for the church. The new railroad has given the town an impulse which also affects the church. Repairs are in progress on the meeting house.

HUDSON.—Mr. C. H. Palmer, missionary of the American Sunday School Union, has been laboring successfully in this town, which formerly had no religious services. Three Sabbath schools have been organized. Mr. Palmer goes next to Belgrade, where he hopes to do a similar work.

ISLAND FALLS.—In this town of 500 people the average congregation is about half that number. The new edifice is nearing completion. The work of Rev. H. H. Noyes is progressing well.

According to the treasurer's report of the Maine Congregational Charitable Society, the receipts have been \$1,822 and the disbursements \$1,375. In securities the society has \$6,500, and its other sources of income amount to \$1,148.

On a recent Sunday Rev. E. M. Cousins, supplying in Bristol, received a collection of \$54 for the missionary society.—The interior of the East Orrington edifice has been renovated and frescoed.—A lawn party held in Boothbay Harbor to provide for the support of the church music resulted in raising \$70.

Vermont.

SHOREHAM.—The centennial anniversary of the church, Rev. W. C. Detling, was celebrated Aug. 22. Rev. W. N. Bacon gave a historical address of special interest. During the first eleven years the church was without an ordained pastor, the pulpit being supplied frequently by missionaries from Connecticut. One of the most successful pastorates was that of Rev. D. O. Morton, during which 277 new members were received, 120 at one time after a great revival. Other addresses were given by Rev. Messrs. Josiah Strong and W. S. Smart.

Connecticut.

WEST CORNWALL.—Great interest has been awakened in the old church this summer by the organization of a permanent annual reunion association of former members who spend their vacations here. During the two days given to the renewal of church fellowship and old acquaintance there were various gatherings for worship and social enjoyment. At the picnic of nearly 360 residents and visitors addresses were given by Rev. Messrs. J. A. R. Rogers,

Samuel Scoville and Dwight M. Pratt, who are all former members of the church, and by others.

TRUMBULL.—Last Sunday a service was held by the church in memory of those who had died during the pastorate of the present pastor, Rev. W. F. White.

MIDDLE STATES.

Pennsylvania.

PHILADELPHIA.—It will be pleasant news to many that Dr. and Mrs. J. R. Danforth have assumed charge of the Walton-Wellesley School for young ladies. They have many friends about Boston who remember their happy pastorate at Newtonville. They will always have a warm place in the hearts of the people of the Central Church, Philadelphia, and in the entire association to which that church belongs. Their residence of several years abroad has increased their exceptional fitness for the position they have taken. Any Christian parents are fortunate who can place their daughters under Dr. and Mrs. Danforth's care.

THE SOUTH.

Tennessee.

NASHVILLE.—The Howard Church has been revived under its new pastor, Rev. J. E. Mooreland, and is flourishing in all of its departments. The meeting house has been repaired and a parsonage is soon to be erected. A year ago it was thought the church was dying.

Georgia.

ATLANTA.—The First Church, Rev. H. H. Proctor, is taking on new strength. The congregations have increased, the C. E. Society has been reorganized and ten persons have recently united with the church. One of the new members, having heard of this church, would unite with no other, and came 200 miles from a remote town in the State. He has gone back to his home to work toward the establishing of a Congregational church there.—Miss S. J. Moore is establishing a fireside school for mothers in this church.

SAVANNAH.—The church is planning to build a new meeting house and funds are being collected. Rev. L. B. Maxwell is meeting with great success as pastor.

THE INTERIOR.

Ohio.

WAKEMAN.—The fiftieth anniversary of the church Rev. C. A. Gleason, was observed Aug. 31-Sept. 2. Several of the former pastors preached and gave addresses. A jubilee social was an enjoyable occasion. The membership of the church has grown from twenty-two, the original number, to 385.

Michigan.

LAKE LINDEN.—Rev. B. M. Southgate preached his farewell sermon at the South Church Aug. 26. The First Church suspended evening services to attend the service. Mr. Southgate came to the church more than a year ago, just after its organization. Since then a convenient house of worship has been built and paid for with the aid of the First Church. The membership has grown to about eighty. The pastor will go to Chicago Seminary to complete his course of study.—The First Church has been making substantial growth since Rev. H. C. Scottford came to it a few months ago. The Junior Endeavorers gave a concert recently which netted them over \$50, part of which goes to home missions.

HANCOCK.—The church is planning to publish a paper of eight or ten pages under the leadership of its new pastor, Rev. J. E. Reilly.

Wisconsin.

VEKOOSA.—In this new town of 400 inhabitants a ten days' series of meetings has just been concluded. A good opportunity is offered for a church organization, since the proprietor of one of the mills will probably give an edifice. About thirty persons are ready to unite in forming a church.

HANCOCK.—In accord with a wish expressed by the pastor, Rev. T. W. Barbour, on Memorial Day a large flag has recently been presented to the church. At the dedicatory services the congregation more than filled the building. The flag was hung behind the pulpit as an inspiration to patriotism.

THE WEST.

Missouri.

PIERCE CITY.—The young people of the church, Rev. James Thomson, have been trying for a few months to clear away the debt. They have finally succeeded and the full amount of \$738 has been raised.

WOODLAND.—Encouraging success has resulted from the tent meetings conducted by Rev. R. L. Layfield. He has preached every night for a month, and has reached a large number of people.

Iowa.

GREEN MOUNTAIN.—For a few weeks the Endeavor Society has conducted the evening services, so that the pastor, Rev. C. R. Bruce, might preach in outlying districts.

GRINNELL.—A movement started by members of the various churches in the city has resulted in the opening of a library for public use. The rooms are in charge of committees from the Baptist, Methodist and Congregational churches. The Maternal Association, which has been working for several years, has started neighborhood meetings for mothers, held in different parts of the town.

Minnesota.

DULUTH.—For a year and a half a Sunday school has been held in the eastern part of the city in a street car barn. Beginning with an attendance of ten it now numbers eighty-five. As a result of this special effort, under the lead of Bethany Church, a new church was recently organized with thirty-one members. There is no other church within a mile and a half of this place.

Kansas.

SUNNYSIDE.—As a result of a year of earnest labors of Rev. and Mrs. S. D. Storrs in this country village, five miles from Topeka, a church of nine members has recently been organized.

So many of the churches on the extreme frontier of the State are becoming unable to support a pastor on account of the failure of crops that in some localities a number of them will probably be placed under one pastor, who will visit them at regular intervals. The churches are consenting cheerfully to this plan and will maintain only their Sunday school and Y. P. S. C. E. meetings.

North Dakota.

PORTLAND.—At the last service conducted by Mr. D. G. Colp two persons were received to membership and twenty-six children were baptized. The church, now in its third year, is doing excellent work and has secured the building formerly occupied by the Methodists. Mr. Colp received a sum of money from the congregation on his return to Carleton College.

The church edifice in Abercrombie was struck by lightning last week and was damaged to the extent of \$150.

South Dakota.

SOUTH OTTUMWA.—Rev. Allen Clark, who has resigned, has been nominated by the Populists as representative to Congress. He has already entered into the campaign.

Rev. E. P. Swartout is meeting with success in his new field of four churches. In one of them, Letcher, three new members were recently received on confession.—Mr. E. F. Lyman is supplying in Hudson.—Rev. I. R. Prior is encouraged in his work at Bryant.

Arizona.

NOGALES.—Rev. J. H. Heald has recently organized a Sunday school of twenty members fifteen miles out in the country. He conducts a preaching service there once a month. The purchase of a horse has made this new work a possibility.

TUCSON.—Rev. D. B. Francis begins his pastorate here next Sunday. The church has been without a pastor for about two years, with the exception of four months of the present year. Rev. Howard Billman of the Presbyterian Indian School has rendered efficient aid to the church by supplying its pulpit from time to time.

New Mexico.

SAN RAFAEL.—Rev. Gordon E. Birlew began work in this field Aug. 1. This is a Spanish church of about twenty members residing in three villages. Mr. and Mrs. Birlew have both had experience in Spanish work, the latter as a New West teacher.

ALBUQUERQUE.—One of the new enterprises of the State is Albuquerque Academy, to open Sept. 3, with Prof. G. S. Ramsey as principal. In connection with the institution there will be a boarding department.

WHITE OAKS.—This church, reorganized in December, has been pastorless for five months, but its work has been progressing. The C. E. Society has conducted the evening service every Sunday with increasing congregations. The Sunday school also shows an increase. About \$70 have been raised by the Ladies' Aid Society toward improvements on the meeting house. Superintendent Ashmun spent a week here recently. Four persons were received into the church, three of them on confession, and three were baptized. A collection of \$80 was taken for the C. H. M. S.

PACIFIC COAST.

California.

REDWOOD.—The church, Rev. L. D. Rathbone, has had a new awakening. New spirit is particularly

shown among the young men, who hold a weekly prayer meeting. The Endeavor Society is greatly strengthened, and the midweek prayer meeting has outgrown the parlors in which it has been held for thirty years. A plan is proposed for holding a meeting once a week in the town center.

Washington.

SEATTLE.—Mr. T. C. Wiswall, who has been supplying the Brooklyn church for two months, leaves that work for a course of study in Chicago Seminary. The church has been greatly helped by his labors, fourteen new members having been received.

LONG BRANCH.—The church edifice was dedicated Aug. 19. The Presbyterian pastor at Ilwaco supplies here two Sundays each month. The arrangement is working well.

FRANKLIN.—Fire in a coal mine recently killed thirty-seven miners, several of whom were connected with the church, and one, Mr. Pugh, was superintendent of the Sunday schools. He was much beloved by those who knew him, and the Sunday schools in the vicinity have taken collections for his bereaved and needy family.

CHRISTIAN ENDEAVOR NOTES.

Madagascar's societies have already increased in number to more than ninety, with a membership of about 3,500.

In one Massachusetts county union each Congregational society is to give two dollars toward the support of a pupil in Straight University.

A society with forty members, and representing six different denominations, has been formed in the Eighth Regiment of the National Guards of Pennsylvania. Meetings will be held every Sunday when the regiment is in camp, at other times the meetings will be held every quarter, and the members will work in the regular societies to which they already belong.

A church sociable, an unusual event in Paris, was arranged by the society of the Temple de Bercy. Pretty invitations, attractive decorations of the rooms, refreshments, an orchestra of the young people, a genuine social spirit and interesting addresses given by Rev. W. Monod and the Rev. Theodore Monod contributed to make the gathering a thorough success.

The society at San Sebastian, Spain, has been accomplishing much good through the work of a diligent Sunday school committee. This committee has tried especially to collect books and tracts suitable for children to read on Sunday, which has been no easy task as this class of literature in Spanish is scarce. The library that has been gathered is lent for the most part in Roman Catholic families, where the books are much read by the older persons, who would not go to a Protestant service.

The Cleveland Christian Endeavor Union devoted its quarterly meeting, Aug. 27, chiefly to temperance and good citizenship and passed resolutions strongly condemning the police authorities of Cleveland for refusing to enforce the Sunday laws. The union also indorsed a new movement in which Protestant and Roman Catholic societies, Endeavor Societies, Good Templars, Women's Christian Temperance Unions and kindred organizations have recently united for practical temperance work in Cleveland.

WEEKLY REGISTER.

Calls.

BRICKETT, Harry L., Lynnfield, Mass., to Marion.
BURE, Marcus, South Gastonbury, Ct., to Goshen.
DILLEY, Samuel V., Paris, N. Y., to White Oaks, N. M.
DINSMORE, Edward F. (Unit.), Hayward, Cal., to Unitarian Ch., Santa Barbara. Accepts.
FISHER, E. K., Moody Training School, to Plevna, Kan. Accepts.
FOSTER, Guy, Oklahoma, to Creede, Cal. Accepts.
FOWLER, William C., Livingston, Mont., to Genesee, Wn. Accepts.
HARGER, Charles H., Ewer, Mich., to South Lake Linden. Accepts.
HELMING, Oscar C., Indianapolis, Ind., to Island Pond, Vt. Accepts.
HINCKLEY, Frank E., Chicago, Ill., to Second Ch., Oakland, Cal. Accepts.
HOUSTON, Albert S., formerly of Clarion, Pa., to Polk City. Accepts, to begin work Sept. 1.
MCDONALD, A. P., Andover seminary, to Pullman, Wn. Accepts.
MCGREGOR, Alexander, Dunkirk, Ind., to Lowry Hill, Minneapolis, Minn.
RACKLIFF, Almon J., accepts call to supply in Hudson, Mass., for one year or less.
ROOT, Edward F., Highland Lake, Cal., to Buena Vista. Accepts.
SANFORD, William B., Allison, Mo., to Parkersburg. Accepts.
SMITH, James E., formerly of South Ch., Grand Rapids, Mich., to Angola, Ind.
SMITH, Jonathan G., Crookston, Minn., to Plymouth Ch., Chillicothe, O.
SNOWDEN, James E., Le Mars, Ia., to Fayette. Accepts, to begin work Sept. 1.
SUTHERLAND, Ward T., Meadville, Pa., to Oxford, N. Y. Accepts.
THOMSON, James, Pierce City, Mo., to Hannibal.
TOBEY, Benjamin F., Harpersfield, N. Y., to Danby.

Ordinations and Installations.

DEPPER, Harry A., o. Grand Island, N. Y., Aug. 30. Sermon, Dr. F. S. Fitch; other parts, Rev. Messrs. Ethan

Curtis, J. L. Franklin, H. D. Sheldon, L. G. Rogers, KEEDEY, John L., o. and i. Lysander, N. Y., Aug. 28. Sermon, Dr. E. N. Packard; other parts, Rev. Messrs. B. W. Bacon, D. D., E. C. Olney, Lemuel Jones, H. L. Hoyt, J. L. Franklin.

Resignations.

BUSHNELL, Henry A., Galesburg, Ill., to accept call to La Grange.
CLARK, Allen, South Ottumwa, Io.
COLE, Thomas W., Ravenna, Neb.
HUTCHINS, Robert G., Los Angeles, Cal., to supply in Honolulu, H. I.
KING, Milton, Harvey and Feasenden, N. D.
MOORE, Gainer P., Bridgton, Me.
OSTROM, Oscar, Carbondale, Kan., to take a postgraduate course at Yale Seminary.
PENNIMAN, Andrew O., Garnett, Kan., to take effect Sept. 1.
POOT, John W., Holland Ch., Grand Rapids, Mich.
RALPH, William J. C., Rochester, Wis.
REEVES, Philetus J., Cando, N. D.
WRIGLEY, Francis, Springfield and Selma, Minn.

Churches Organized.

HILLYARD, Wis., Aug. 26. Ten members.
KIRKWOOD, S. D., Aug. 19. Twelve members.
SUNNYSIDE, Kan., Aug. 20. Nine members.
WARD ACADEMY, S. D., La Roche Ch., reorganized as the Academy Ch., Aug. 20.

CALENDAR.

American Social Science Association, Saratoga, Sept. 3-7.
American Library Association, Lake Placid, Sept. 15-20.
A. B. C. F. M., Madison, Wis., Oct. 10-13.
New England Conference of Charities, Newport, R. I., Oct. 10-13.
A. M. A., Lowell, Oct. 23-25.
Christian Workers, Toronto, Can., Oct. 25-Nov. 1.

MAKING A SOUTHWESTERN SUMMER RESORT.

Missouri is rich in its people, soil and minerals, but its rivers are muddy and it lacks lakes. The journey to seacoast or mountains is long and expensive. But human ingenuity has in part supplied what nature has withheld. A night's journey from St. Louis and one-third that distance from Kansas City some mineral springs were discovered about ten years ago. They are in a wooded ravine opening into a pretty valley. Mr. J. H. Christopher, an enterprising Missourian, purchased the tract of land in which they were situated, inclosed grounds for a park, created, by a series of dams, six pretty lakes, and erected a fine hotel. Each year has witnessed improvements, till shaded walks with quiet nooks, bathing, boating, lawn tennis and other attractive features have changed the wilderness into a garden. A good orchestra enlivens the evenings on the broad piazzas of the hotel, which are occupied by visitors from all parts of the State, and the August moon has not this year looked down on a lovelier sight between the Mississippi River and the Rockies than Pertle Springs. A dummy railroad with equipments gathered up from the bursted boom at Wichita, Kan., connects the springs with Warrensburg, two miles distant on the Missouri Pacific Railroad.

Mr. Christopher cultivates extensive farms, and no richer milk or more luscious melons or juicier chickens are to be found in the State than at his table. The mineral waters contain iron and magnesia, and are agreeable and healthful. The country people in all that region come to the springs, and their picnic tables spread under the trees do not indicate hard times among the farmers. Hither come also the Dunkards for baptismal services, the Seventh Day Adventists to reaffirm the sacredness of Saturday, the Latter Day Saints to declare their faith in the book of Mormon, the Bee Keepers' Association, the Democratic editors of the State, and various other organizations for their annual meetings.

But the largest gathering of the year is the Missouri Valley Sunday School Assembly of the Cumberland Presbyterian Church, whose meeting this season extended from Aug. 14 to 24. It has several unique features. On the opening evening each town with more than fifteen representatives present was called, and these representatives went on the platform and gave some brief entertainment of their own devising. On the closing evening members of the Missouri Valley College, a Cumberland Presbyterian institution, very creditably sustained a prize contest in declamation. The evenings were given up to popular lectures

and entertainments, which drew large audiences from the surrounding country.

The communities represented are largely Southern in idea and spirit, and they welcomed with much enthusiasm the lecture by Hon. H. W. J. Ham of Georgia on Old Times in Dixie and other lectures of similar type. Perhaps it would surprise a New England Puritan to see how like to the views which he inherits and holds are those of these sturdy and earnest Christians on the authority of the Bible, the sacredness of home and the Sabbath, the privilege of prayer and the superior duty of obedience to God. Hours of worship, Christian Endeavor meetings, Bible study by children and adults and discussions of the work of the denomination occupied the days, with generous time for rest and recreation. The editor of the *Congregationalist* gave eight lectures on The Progress of Revelation in the Old and New Testaments to very appreciative audiences.

The president of the assembly, Mr. A. C. Stewart, is a leading lawyer of St. Louis, and to his wisdom and devotion the success of the assembly is largely due. His spacious cottage, occupying the most attractive site in the region, is during the whole season open wide in its hospitality, which his cultured family know how to make most enjoyable to their many guests. This summer gathering is a very important service to the Cumberland Presbyterian Church and to the entire Sunday school interests of Missouri.

On my return homeward it was an inspiration to spend a Sunday, Aug. 26, with Pilgrim Church, St. Louis. The large audiences during the vacation season show the loyalty of the Pilgrims to their church home and the promising future before them with their new pastor, Dr. Burnham, of whom they all speak with heartiest confidence and affection. Dr. Wolcott Calkins of Newton had left with them profound and uplifting impressions by his occupancy of the pulpit the two preceding Sundays. Rev. Dr. A. A. Berle of Boston, one of the children of Pilgrim Church, has been for six weeks preaching to one of the Presbyterian churches with great acceptance.

A journey over the picturesque Baltimore & Ohio Railroad, with a theatrical troupe and eleven United States prisoners in charge of six deputy marshals as fellow-passengers, and a look into the well-filled galleries and empty floor seats of the two Houses of Congress at the hour of its adjournment finished a very interesting twenty days' vacation experience.

A. E. D.

A NEW ETHNIC CONTRIBUTION TO CHRISTIANITY.

BY REV. H. H. PROCTOR, ATLANTA, GA.

In the historic development of Christianity race and religion have had a reciprocal relation. Conversion has involved a mutual conquest. The religion has modified the race; the race has, by developing that element of Christian truth for which it has special affinity, modified the religion. Every race that has embraced Christianity has brought to the system its own peculiar contribution.

In the Semitic race, the high priest of humanity, Christianity was born. "Salvation is of the Jews." Israel's code of ethics was the highest known to antiquity. It was but natural that the Hebrew should leave upon the new-born system the impress of his genius for ethics.

Hellenism may be regarded as the complement and contrast of Hebraism. Hebraism revealed the transcendence of Jehovah. Hellenism declared the divinity of man. The Greek, pre-eminent in philosophy as a pagan, became, as a Christian, pre-eminent in theology. He blended the conceptions of divinity and humanity. If the contribution of the Hebrew was ethical, that of the Greek was theological.

The Latin mind, practical rather than speculative, political rather than theological, established the *Civitas Dei* where once stood the

Civitas Roma. This ecclesiastical masterpiece of human wisdom "may still exist in undiminished vigor," says Macaulay, "when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's." Truly the Church of Rome has left upon Christianity an ineffaceable political impress.

The Teutonic mind—fresh, vigorous, even childlike in its simplicity and love of reality, accustomed to enjoy the freedom peculiar to lands where the national will is the highest law—would not brook the inflexible dogmatism of the Greek nor the iron ecclesiasticism of the Roman. The Teuton loved liberty in religion as well as in other things, and asserted his right to stand before his God for himself. The free spirit revealed in Christianity through Luther can never die. "Christianity as an authoritative letter is Roman; as a free spirit it is Teutonic."

The Saxon, pre-eminent in capacity for developing ideas, has so assimilated Christianity as to become its noblest representative. Enterprise and energy, vigor and thrift, striking characteristics of this great race, are becoming part and parcel of our Christianity. This is the missionary age, and it is the enterprising Saxon unchecked and undaunted by sword, flame or flood that is encircling the globe with a girdle of divine light.

And yet our Christianity is not complete. Notwithstanding its moral stamina, its philosophic basis and its organic solidarity, its free spirit and its robust energy, do we not feel that there is something lacking still? Does not our Christianity lack in its gentler virtues? To what nation shall we look for the desideratum? Shall it not be to the vast unknown continent? If the Jew has modified our religion by his ethics, the Greek by his philosophy, the Roman by his polity, the Teuton by his love of liberty and the Saxon by his enterprise, shall not the African, by his characteristic qualities of heart, bring a new and peculiar contribution to Christianity?

The negro is nothing if not religious. He has a genius for religion. His religion touches his heart and moves him to action. The result of his peculiarly partial contact with Christianity is an earnest of what his full contribution may be expected to be. The African's mission in the past has been that of service. "Servant of all" is his title. He has hewn the wood and drawn the water of others with a fidelity that is wonderful and a patience that is marvelous. As an example of patient fidelity to humble duty he stands without a peer.

His conduct in the late war, which resulted in his freedom, was a bit of rare magnanimity. The helpless ones of his oppressor in his power, he nobly stayed his hand from vengeance. And at last, when he held up his hands that his bonds might be removed, his emancipator found them scarred with toil unrequited but free from the blood of man save that shed in honorable battle.

His religious songs are indicative of his real character. These songs embodied and expressed the sentiment of the only public utterance of a people who had suffered two and a half centuries of unatoned insult, yet in them there has not been found a trace of ill will. History presents no parallel to this. David, oppressed by his foes, called down fire, smoke and burning wind to consume his enemies from the face of the earth. But no such malediction as that ever fell from the lips of the typical American slave. Oppressed, like the Man of Sorrows, he opened not his mouth.

Truth is stranger than fiction. Harriet Beecher Stowe's "Uncle Tom" was more than a character of fiction. He was a real representative of the Christian slave. Recall that scene between Cassy and Uncle Tom. Unsuccessful in her attempts to urge him to kill their inhuman master, Cassy determines to do it herself. With flashing eyes, her blood boiling with indignation long suppressed, the

much abused Creole woman exclaims: "His time is come. I'll have his heart's blood!" "No, no, no," says Uncle Tom. "No, ye poor lost soul, that ye must not do! Our Lord never shed no blood but His own, and that He poured out for us when we was enemies. Lord help us to follow His steps and love our enemies."

Humility, fidelity, patience, large-heartedness, love—this is Africa's contribution to Christianity. If the contribution of the Saxon is Pauline, that of the African is to be Johannine. The Saxon and the African are contrasts, not contraries, complementary opposites, not irreconcilable opponents.

The Jew has given us ethics, the Greek philosophy, the Roman law, the Teutonic liberty. These the Saxon combines in one. But the African—"latest called of nations, called to the crown of thorns, the scourge, the bloody sweat, the cross of agony"—the African, I say, has the deep, gushing wealth of love which is yet to move the great heart of humanity.

GLEANINGS FROM OUR MAIL BAG.

CHURCH HOSPITALITY.

Several communications which we have lately received present such gloomy pictures of the coldness of churches toward strangers that we are fain to believe they must be exceptional and hope we may hear from some whose experiences, as ours have often been, have assured them of warm welcome to our Father's house. This summer, in hundreds of country places, offers abundant opportunities for the exercise of Christian courtesy to strangers. What is everybody's business is apt to be nobody's, and sometimes the apparent neglect of strangers is due to a natural shyness on the part of some and a feeling that others will attend to the duty. A Western pastor has solved the difficulty by appointing a reception committee of ladies and gentlemen to see that strangers are introduced and made to feel at home. At the church where we worship appointed persons give courteous greeting to all strangers on their entrance, and at the close of the service a deacon stands at each door and no stranger is likely to pass out without a pleasant word of assurance that his presence has been welcomed, while many, not strangers, appreciate the word at the door not less than the word from the pulpit. We print below two of the communications received on this subject. The first is a private letter from a commercial traveler written from one of the hill towns of Vermont. He says:

With a heart full of gladness, amid the song of birds, with a glorious landscape unfolding before me, where God's peace rested upon the world, I went to the village church anticipating a feast with God's people, though an utter stranger, but expecting a brother's welcome. One by one passed me, gave me a cold stare and passed in. I was on the point of returning to the hotel, when I remembered that it was "our Father's house." I ventured to ask if I might have a seat near the door, but was escorted to the uncomfortable seat under the pulpit. The pastor prayed fervently for the "worshiper of idols," for Jews and heathen, but not a petition for the lonely strangers who might be in the audience. I left the church at the close of the service, walked through the aisle, back to my room, and not a word or smile from a single soul. I left for a Sabbath in a city which boasted a real \$150,000 church, thinking that surely there the Christian charity would be as liberal as the provisions for public worship. I went early, scores passed me; no notice of the stranger, till at last a modest young man asked me to his seat. An eloquent sermon, no prayer for the stranger, a solo and duet from brilliant artists while the contribution box was passed, and a benediction, and again the visitor was left to his own reflections. Is it a wonder that Vermont Congregationalists barely hold their own if my experience is the usual one of strangers?

The following letter, like the first, was suggested by the gleanings in the *Congregationalist* of July 19, entitled A Cold Reception:

In November, 1881, business called me to spend the winter in W—, Mass. The village

contains several factories and two or three churches. There being no Congregational church in the place I concluded to make the church in the center of the village my place for worship. So I attended the midweek service and the next Sunday the morning service and the Sunday school; I also attended the evening service. That was the routine from week to week, beside Sunday school concerts and the Lord's Supper, all of which I attended regularly from November, 1881, to April, 1882, and then left the town on account of sickness. During all that time I was only spoken to by two members of the church—one, a deacon, offered me a seat in his pew, the other spoke to me in the vestibule on a matter of business. Outside of the church I was not spoken to by any one that saw me in the church. I did not meet the pastor once. Although I attended the Sunday school every Sunday, I was not spoken to by superintendent, teacher or scholar. I was not invited into any class, neither was I ever offered a hymn-book. I was *permitted* to sit in one of their pews and—commune with my own thoughts. How long it would have continued that way had I not been taken sick and obliged to go home I cannot say. I only relate the facts as they occurred.

Now, you may say, Why did you not introduce yourself? Let some one answer that question who has had experience in visiting strange churches and among total strangers and remember the treatment he has received.

N. N.

PROFESSOR MEAD ON COMPULSORY ARBITRATION AGAIN.

I have been interested in reading the comments on my article concerning compulsory arbitration. The remarks of Mr. Boyd, presenting more fully the objections hinted at by other communications, may perhaps be taken as representing the most of the objectors.

I do not feel it necessary to say much in reply. Mr. Boyd assures us that the compulsory arbitration which is called for is not that which I have objected to. Very well, then. If he, as well as I, is opposed to an arbitration whose verdict the contending parties are to be compelled to seek and to acquiesce in, what controversy need he have with me? Why should he assume that I would object to that sort of arbitration which he advocates? Yet he does nothing but to reply *seriatim* to the arguments used by me against the sort of arbitration which he does not advocate! He has no fault to find with my conclusions, but only with my logic. I could have wished, therefore, that, instead of spending his force in criticising my reasoning, he had devoted some space to a setting forth of the *better* reasons which bring him ultimately into agreement with me in the conclusion which I reached; for, in spite of his assertion that he does not advocate what I oppose, the general impression which he makes is that he would have no serious objection to compulsory arbitration in the strict and accurate sense of the term.

Mr. Boyd discerns "confusion" in my arguments because I do not, as he thinks, clearly recognize the distinction "between the relations of organized capital and labor under the law of monopoly and the relations of small businesses and individuals under the law of competition." It is on the ground of this distinction that he pronounces fallacious my objection that if arbitration is good for organized bodies it must be good also for individuals. The implication is that where there is no monopoly there is no occasion for the proposed arbitration. Yet he goes on to say, "You can change your house servant, or 'hired man,' but the thousand men in your factory . . . put you in a very different case." But factories are not monopolies; they are as much under the law of competition as individuals and small businesses. Is there not some "confusion" here? Apparently Mr. Boyd would have the arbitration applied to all *large* businesses, whether they constitute a monopoly or not, and therefore the law establishing the arbitration would have to specify *how* large the business must be to which the arbitration shall apply. If a merchant, for example, has a hundred employees, he might be included in the law, but one having ninety-nine might be excluded. There would have to be, at all events, an exact specification of the limit at which businesses shall be called "small" enough to exempt them from the application of the law. It would be no "small" business to undertake to fix that limit.

Mr. Boyd says it is surprising that I do not use the comprehensive argument against arbitration "that it is socialistic." To which I have only to say that a scheme which contemplates and encourages an indefinite number of organizations, contending one against the other and to be kept from open war only by compulsory arbitrations backed by the physical force of the government, is not what I understand by socialism.

The argument from "interference with personal liberty" is met by the reminder that lottery men and other disturbers of the public good also complain of such interference.

It is very true that "in civilized society personal liberty is bounded on all sides." But is there no limit to this restriction? Would not Mr. Boyd complain if government should undertake to dictate to him what he shall eat or wear, or how long he shall sleep? Just at what point government interference would become intolerable may not be easy to determine. A control which would involve the power to compel a man to work for one for whom he does not wish to work, or which might compel one to employ a man whom he is not willing to employ, or which might compel a business man to carry on his business at a loss, I should regard as intolerable. If others feel differently, they are, of course, at liberty to feel so.

I will only add that, while the kind of arbitration favored by my critics is doubtless less objectionable than that which would have its verdicts enforced by law, and while I am heartily in favor of *voluntary* arbitration whenever it is practicable, I have not much faith that arbitration boards can be established which shall command such confidence in their competency and impartiality that public opinion will at once show itself to be so unanimous in favor of their decisions that the disappointed party will be practically forced to yield. How is the public sentiment to express itself? Mr. Debs, even after the newspapers had generally denounced his boycott, was yet convinced that nine-tenths of the people were on his side. I would like to say much more, but will close by protesting against the assumption, very widely prevalent, that in these labor troubles the selfishness and injustice are all on the side of capital.

C. M. MEAD.

NEIGHBORLY FELLOWSHIP.

Are we approaching the millennium? The question obtruded itself upon my mind by a visit to the quiet town of Lincoln, Mass., over a recent Sunday. The neighborly kindness and good fellowship that pervades the place was beautifully exemplified on the Sabbath day by the Christian courtesy of the Congregational church people joining with the Unitarians in a "union" praise service in the evening, while at the afternoon meeting of the latter society the same handsome flower decorations adorned the pulpit that had gladdened the sight of the worshipers in the Congregational church at their morning service, and the same choir that led the singing in the one church served in that of their neighbor's; doubtless some of the congregations attend mutually upon each other's services. G. W.

BIOGRAPHICAL.

GEN. NATHANIEL P. BANKS.

Early last Saturday morning in his native town of Waltham, where he was born, Jan. 30, 1816, occurred the death of this veteran commander. While he will be remembered chiefly for his eminent service during the Civil War, his career prior to that event was marked enough to give him enduring fame. He was largely a self-taught man, studied law while editing a local paper, and first became prominent in politics as a leader of the "Know-nothing" party, which sent him to Congress and made him speaker of the House. Subsequently he joined the Republicans, was three times governor of Massachusetts and at the opening of the war was commissioned a major-general in command of a division of the Army of the Potomac. He displayed remarkable military skill in several battles, particularly in the engagements at Cedar Mountain and Port Hudson. He succeeded Gen. B. F. Butler in

command of the department at New Orleans and was censured for the failure of an expedition on the Red River, although it seems that the enterprise was undertaken contrary to his command and in spite of his protest. He was relieved of his command in May, 1864, returned to his native State and was elected to Congress from his old district for several years in succession, failing only in 1872, when he was active in behalf of Horace Greeley. Since his retirement from Congress in 1877 he has been United States marshal for Massachusetts, making his home at Waltham, and held in honorable esteem by all who knew him.

EX-GOVERNOR KIRKWOOD.

Samuel J. Kirkwood of Iowa died at Iowa City Sept. 1 of old age. He was born in 1813 in Maryland and came to Iowa in 1835. He was greatly honored and beloved in that State, having served it three terms as governor and three terms in the United States Senate. He was a member of President Garfield's cabinet as Secretary of the Interior. He was one of the last war governors, having been re-elected to that office in 1861. He kept Iowa's quota of troops full during the war and no draft was made in that State.

REV. OTIS HOLMES.

Rev. Otis Holmes, the oldest Congregational minister on Long Island, died at Lake Grove, N. Y., Aug. 28. He was born in Worcester, Oct. 3, 1803. He studied medicine for a time, but finally entered Gilmington Theological Seminary, from which he graduated in 1842. Mr. Holmes held pastorates in Sandwich and Northwood, N. H., in Eliot, Me., and in Greenport and Lake Grove, Long Island.

TWO IN ONE.—A very successful introduction of a clothes chest into the center of a flat couch has just been devised at Paine's furniture warehouses. It makes one of the most convenient and attractive pieces of furniture imaginable. The chest is dust-proof and its existence would never be suspected from the appearance of the couch. The introduction of the chest adds only a few dollars to the expense of the couch, which by itself costs only ten dollars.

Peculiar to Itself

In Combination, Proportion and Process, Hood's Sarsaparilla possesses peculiar curative power. Its record of cures is unequalled. Its sales are the largest in the world. The testimonials received by its proprietors by the hundred, telling the story that Hood's Sarsaparilla Cures, are unparalleled in the history of medicine.

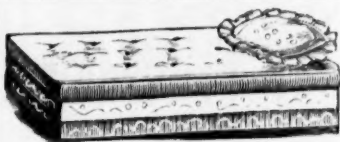
Hood's Sarsaparilla Cures

"Last March I had a terrible blood poison which made sores on my head, neck and arms. I began taking medicine, but it did not do me any good, and then I tried Hood's Sarsaparilla. I have taken three bottles and there is not a sore on my body, and I feel as well as I ever did." EUGENE SMITH, Columbus Ga. Get Hood's.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25c.

A CHEST COUCH.

These Flat Box Couches are having a tremendous sale. They are more comfortable than any sofa, they can be used as a bed, yet they cost less than either.



At the earnest request of some of our customers we have made a few of these Flat Couches with a large interior chest for clothing. The lid of the chest covers the entire top, and is fitted with adjustable sliders which keep it in position when open.

It is really astonishing how much stowage space can be secured in this manner. One of the chests, measuring about 6 feet in length and 2 feet in width, with a depth of one foot, has the capacity of two large camphor chests.

We have lined the entire interior of the chest, and it is fitted so as to be moth proof. Being shallow it is far more convenient than a trunk, as any article of wardrobe can be immediately located without disarranging the rest.

It has all the value of an extra closet in the room. The Couch, with chest complete, costs only \$16.

PAINE'S FURNITURE CO.,

48 CANAL STREET,

{ NEAR UNION R. R. STATION. }

BOSTON.

THE BUSINESS OUTLOOK.

The shut-down at Fall River and New Bedford is already affecting the prices of the products of those and similar mills. Notwithstanding the great accumulation of print cloths at Fall River and Providence the price has materially advanced, indicating that the market is not so badly overloaded as the mere statistics of visible stocks would seem to prove. Could it be safely assumed that the present price could be maintained in the face of a general resumption of work the necessity for a reduction of wages might be escaped. It is to be feared, though, that the present strength of the market would hardly be equal to that test. But in some other branches of trade, notably in the iron industry, a slow enlargement of production is being absorbed without affecting prices. This is about as emphatic a statement as can truthfully be made so far regarding the better trade conditions—the markets will take a few more goods than during recent months, or in comparison with this period of last year, without any decline in price; but any material gains in prices under normal conditions are very rare. However, this much of improvement is real, and is vastly better than standing still.

The stock markets, barometers of public opinion of the broad industrial outlook, continue to display a firm undertone. In some departments a substantial gain in prices has been made and then held, while other sections have reacted. This is noticeably true of securities based upon Southern properties. The South as a whole has been favored with good crops, and bank clearings and railroad earnings already feel the stimulus of a larger movement of commodities. There is reason to feel hopeful of a large volume of trade with and in the South during the winter, and merchants whose trade depends upon Southern activity are preparing for larger orders. On the other hand, the West has blighted crops and must have a poor trade through the winter and spring. Prices of Western railroad securities, while sharing in the general improvement in prices, have been strong for speculative and temporary reasons and display frequently a tendency to react.

A PLEA FOR NEW NOMENCLATURE.

We hope the time will come when it will no longer be necessary to go to prayer meeting with a glossary. Perhaps there is no place where so many trite expressions and meaningless phrases are uttered by presumably sensible people than at a prayer meeting. Some people seem to travel in circles. That soul life must be very monotonous and poverty-stricken that cannot compel utterance through some new form of words. The spiritual life is far more than a string of dry, antiquated, juiceless phrases. The growing soul has new experiences to speak of, and gives utterance to these new experiences in unmistakable language. We must get away from the old stereotyped expressions that have been in use for generations. It is not at all strange that things seem to lag in some churches. The lagging is often but the legitimate consequence of spiritual stagnation, and this stagnation will invariably be manifested in the testimonies offered in the prayer meeting. Men do not lean on a crutch when their legs are in good condition; neither should an antiquated and senseless vocabulary of religious forms and phrases be used to give expression to the needs and experiences of the healthy soul. —*Northwestern Christian Advocate.*

Every one of us has within ten miles' circuit specimens of every generation since Adam.—*Lowell's Letters.*

POTENT, Curative; Pains, Aches, Injuries—Pond's Extract. Sold only in bottles with buff wrappers.

GEO. T. McLAUGHLIN & Co. (note the "T" and "t"), Fulton Street, Boston, have a sound record of forty-seven years. They should not be confounded with a more recent machinery house of similar name and its repeated failures.

Marriages.

MOODY-WHITTLE—In East Northfield, Aug. 29, William Revell, eldest son of Dwight L. Moody, and Mary, daughter of Maj. D. W. Whittle.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

COOKE—In Newport, R. I., Sept. 2, Josiah Parsons Cooke, aged 66 yrs. Graduating from Harvard College in 1848, he was appointed instructor and later, in 1851, Erving professor of chemistry and mineralogy at Harvard. He received the degree of LL. D. in 1882 from Cambridge University and was a member of the American Academy of Arts and Sciences. As an author and lecturer Professor Cooke was widely known outside of Harvard University.

HOLMES—In Lake Grove, N. Y., Aug. 28, Rev. Otis Holmes, aged 90 yrs. He was the oldest Congregational minister on Long Island and had been in active service for more than sixty years.

FERDINAND G. NYE.

Deacon Ferdinand G. Nye died in North Falmouth, Mass., Aug. 14, aged 75 years. He was a native of North Falmouth and a direct descendant of the original colonists. For more than fifty years he kept the village store and was postmaster for forty-four consecutive years. For forty-two years he was a strong pillar in the church and a deacon for the past ten years. Quiet and unassuming in manner, a consistent Christian in all his walks and conversation, his death leaves a void in the church and community that will long remain unfilled.

You don't know how good a lamp you have got, unless you use the right chimney on it. Consult the "Index to Chimneys"—free

Write Geo A Macbeth Co, Pittsburgh, Pa.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

Financial.

7% PRINCIPAL AND INTEREST GUARANTEED

By Bonds deposited with a Trustee.

Sums of \$100 and upwards received.

BUFFALO SAVINGS AND LOAN ASS'N,

124 E. Swan St., Buffalo, N. Y.

GEORGE WADSWORTH, Pres. JOSIAH JEWETT, Treas.

CHEQUE

CHECK BANK CHEQUES, the substitute for money all over the world, with absolute security against loss. Accepted by trainmen, railroads, hotels, etc., as ready money. Unlike Letters of Credit they are issued for amounts from \$1 upwards, and have many features making them much more desirable. Used by all EXPERIENCED Travellers for over 20 years. Send for descriptive pamphlet. FREDK W. PERRY, Gen'l Agent, 2 Wall St., N. Y.

10% Annual cash dividends paid 8 years, pure Building Association no speculative features. Small and large deposits received. Particulars free.

PROVIDENT SAVING ASS'N. Indianapolis, Ind.

FINANCIAL AGENT.

A gentleman of experience would accept a position with some worthy philanthropic association to manage its finances and solicit funds. Can give good references as to character and ability. Address "Finance," care *Congregationalist*.

RAYMOND'S VACATION EXCURSIONS.

ALL TRAVELING EXPENSES INCLUDED.

A party will leave Boston Thursday, October 18, for an Autumn Tour to

Southern California,

by way of Chicago, Kansas City and Santa Fe. The tickets cover every expense of travel both ways and give the holder entire freedom on the Pacific Coast. They may be used returning on Any Regular Train for Nine Months, or with Parties under personal escort, with a Choice of Three Different Routes.

Tour to Gettysburg, Luray, Natural Bridge, Richmond, Old Point Comfort and Washington, Sept. 20; to Gettysburg and Washington, Sept. 25.

Annual Winter Tour to California, with Special Trains of Pullman Vestibuled Sleeping and Dining Cars, Nov. 15, Dec. 13, Jan. 8, 17, 23, etc.

Tours to Mexico in January and February.

Send for descriptive book, mentioning the particular trip desired.

RAYMOND & WHITCOMB, 296 Washington Street (opp. School Street), Boston.

Not a Patent Medicine.

Formula on Every Bottle.

Phosphorized

Cerebro-Spinant,
Freligh's Tonic,

For the

Brain & Nerves.

Endorsed and prescribed in the last ten years by over

40,000 Physicians.

Ask your family physician about it. He is our best testimonial. For sale by all the principal druggists.

ONE DOLLAR PER BOTTLE, or send your address for descriptive pamphlet,

"How to Get Free Sample."

I. O. Woodruff & Co.,

Manufacturing Chemists,

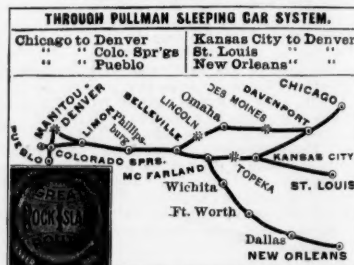
106-108 Fulton St., New York City.

Where to Go this Summer

The Direct Line to MANITOU and PIKE'S PEAK is

The Great Rock Island Route

Ticket takes you through Denver, going or returning, at the same price, or take the direct Manitou line. (See map.)



Our Big 5 is the train. Leaves Chicago at 10 o'clock every night and arrives at Manitou second morning. Quick trip. Most excellent equipment. Dining Cars, Chair Cars, and superb Pullman Sleepers.

Don't fail to go to top of Pike's Peak by the Cog Railroad. Wonderful experience. Your Ticket Agent can tell you all about it and sell you ticket with your Colorado Tourist Ticket, should you so desire.

JNO. SEBASTIAN,

Chicago, May, 1894. Gen'l Passenger Agent.

To CALIFORNIA and ALL POINTS WEST.

Personally Conducted

EXCURSIONS.

Write for Particulars.

JUDSON & CO., 227 Washington St. Boston

DR. STRONG'S SANITARIUM,

Saratoga Springs, N. Y.

A popular resort for health, rest, change or recreation, all the year. Elevator, electric bells, steam heat, sun-parlor, and promenade on the roof; suites of rooms with baths. Dry, tonic air, Saratoga waters, Lawn Tennis, Croquet, etc. Massage, Electricity. All baths and remedial appliances. New Turkish and Russian Baths. Send for illustrated circular.

SOBRIETY—ITS NECESSITY IN RAIL-ROADING.

Hon. Chauncey Depew, in addressing the last international conference of the railroad Y. M. C. A. secretaries and members said:

Those of you who are railroad locomotive engineers know well that an incompetent engineer, or an engineer who is fuddled, can in one week, in merely starting and stopping his train, lose the road three times his salary. He breaks couplers, pulls out drawbolts, disarranges the fine machinery of a new locomotive, and does damage that cannot be fastened on but finds itself when the report comes from the repair shop. See those tremendous engines which are now going over our roads, all under the intelligent control of a very few men! Look at one of our freight trains, with the thirty-ton car and the hundred-ton locomotive! See the terrific force as it is bound together by the modern couplers, and is practically a trip-hammer! See the terrific force with which it bounds over the rail and on the bridge! If there is a crack, it becomes a crevice; if there is a break of any kind, it is disaster. It is a thousand tons, smashing with the revolving wheels and testing with a power unknown to ancient and modern times—testing the conditions of the roadway, of the bridges, of the ties, of the rails, of the spikes, of the fish-plates. Take a modern car or railway train with its forty-ton Wagner cars, and its hundred-ton locomotive whirling it along at sixty miles an hour, and you have an element of terrific power which was never conceived of by Archimedes, though he said if you gave him a fulcrum he would move the world.

These terrific machines, having behind them untold values and precious lives, must be controlled by men of thought, men of conscience, men of clean lives. You must have in the tower men who understand their business, and who are men of educated consciences—consciencies which say, "Upon my performance of my duty depend the lives on those flying trains." You must have in the man who holds the switch the same qualities, the same conscience, the same sense of responsibility, and you only get it when that conscience is educated in the midst of such surroundings as foster, educate and develop.

THE EDUCATIVE FUNCTION OF THE NEWSPAPER.

The third great educational appliance of our time is the periodical, and especially the daily newspaper. We are, in our time, acquiring a sort of new consciousness by aid of this instrument, for it is a spiritual process of manufacturing public opinion out of private observation and reflection. Every morning it is customary for the dweller in the city to take a survey of the entire life of the globe—a brief glance at the nations most remote, a fuller view of those more nearly related to him and a complete survey of what is in his neighborhood. The correlation of the near and the remote, the custom of carrying in his mind the world's affairs, develops a sort of epic consciousness vastly more educative than the former village gossip that prevailed in the tavern or in the shop. It elevates the individual into a higher plane of thinking, substituting the universal for the particular. It would seem as though the world, as a whole, is bound to grow into this newspaper civilization, and that it is a necessity of all newspaper civilizations to be democratic in their form of government. But it is evident that this newspaper species of education needs the co-operation and perfecting influence of the library.—Hon. W. T. Harris, United States Commissioner of Education.

The reopening of Gilchrist & Co.'s store, the announcement of which appears in another column, is a noteworthy event in the history of the Boston dry goods trade. Since the fire of some months ago, they have sold out all goods held by them damaged and undamaged, and after entirely remodeling their building now place before the public an entirely new lot of goods. There is not an old piece or garment. The arrangement of the store is admirable, giving ample room and abundant light, making one of the brightest, most attractive stores in the city.

Do not be deceived.—The following brands of White Lead are still made by the "Old Dutch" process of slow corrosion. They are standard, and always

Strictly Pure White Lead

- | | |
|-------------------------------------|--------------------------------------|
| "ANCHOR" (Cincinnati). | "JEWETT" (New York). |
| "ARMSTRONG & McKELVY" (Pittsburgh). | "KENTUCKY" (Louisville). |
| "ATLANTIC" (New York). | "JOHN T. LEWIS & BROS. CO." (Phila.) |
| "BEYMER-BAUMAN" (Pittsburgh). | "MORLEY" (Cleveland). |
| "BRADLEY" (New York). | "MISSOURI" (St. Louis). |
| "BROOKLYN" (New York). | "RED SEAL" (St. Louis). |
| "COLLIER" (St. Louis). | "SALEM" (Salem, Mass.) |
| "CORNELL" (Buffalo). | "SHIPMAN" (Chicago). |
| "DAVIS-CHAMBERS" (Pittsburgh). | "SOUTHERN" (St. Louis and Chicago) |
| "ECKSTEIN" (Cincinnati). | "ULSTER" (New York). |
| "FAHNESTOCK" (Pittsburgh). | "UNION" (New York). |

The recommendation of any of them to you by your merchant is an evidence of his reliability, as he can sell you ready-mixed paints and bogus White Lead and make a larger profit. Many short-sighted dealers do so.

FOR COLORS.—National Lead Co.'s Pure White Lead Tinting Colors, a one-pound can to a 25-pound keg of Lead, and mix your own paints. Saves time and annoyance in matching shades, and insures the best paint that it is possible to put on wood. Send us a postal card and get our book on paints and color-card, free; it will probably save you a good many dollars.

Boston Branch,
Congress and Purchase Streets, Boston

NATIONAL LEAD CO., New York.

Shawknit The Only Half-Hose

TRADE MARK.

THAT FIT WELL, LOOK WELL, WEAR WELL.

They are the only half-hose that fit well, because they are the only half-hose that are

SO KNITTED AS TO FIT.

They are the only half-hose that look well and wear well, because they are the only half-hose that fit well and because they are made in the

MOST ATTRACTIVE COLOR-EFFECTS
and of the **BEST YARNS.**

Look for the trade-mark on the toe. Send for Descriptive Price-List.

SHAW STOCKING CO., Lowell, Mass.



NONE SUCH Mince Meat

Two large pies are made from each package of None-Such Mince Meat. For sale by all grocers. Be sure and get the None-Such.

MERRELL-SOULE CO.,
Syracuse, N. Y.



A. M. Eames & Co.
MANUFACTURERS OF
Carriage Wheels.
Light Wheels of Best Grades
a Specialty. Also
Wagon and Cart Wheels.

FOR SALE.—Owing to pressing wants I will sell at a very low price for all cash my 160 acres of excellent land, carefully selected twenty years ago and now surrounded by fine farms, near Bunker Hill, Russell County, Kansas. P. O. Box 3167, Boston, Mass.

THE BAY STATE FRANKLIN.



An Elegant Russia Iron Open Stove or Portable Fireplace. Light, and Easily Moved! Suitable for any Room! Invaluable for Sick Chambers! Especially desirable for the cool mornings and evenings of this season of the year, as well as in the winter months. Fine for country and sea-shore houses. Can be fitted for wood, coal or gas. Send for circular.

BARSTOW STOVE CO.
Bay State Furnaces, Ranges and Stoves,
BOSTON. PROVIDENCE. NEW YORK.

The **Battlefield**

is between the teeth—where the ordinary brush does not clean. That is the reason the **PROPHYLACTIC TOOTH BRUSH** is universally endorsed by dentists. It cleans between the teeth. In use, follow directions. Sold everywhere, or 35 cents by mail, postpaid. A book about the teeth, free.

Florence Mfg. Co., Florence, Mass.



DEAFNESS

And HEAD NOISES relieved by using
Wilson's Common Sense Ear Drums
New scientific invention, entirely different in construction from all other devices. Assist the deaf when all other devices fail, and where medical skill has given no relief. They are safe, comfortable and invisible; have no wire or string attachment. Write for pamphlet.

WILSON EAR DRUM CO.
Mention this Paper. LOUISVILLE, KY.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMN, mention is made of the fact that the advertisement was seen in the *Congregationalist*.

ITEMS OF INTEREST.

Rev. Stopford Brooke, the well-known English divine and literary critic, will lecture in Boston next fall, giving one of the Lowell courses.

Henry Labouchere says he will join Rev. Hugh Price Hughes in inducing Parliament to make it illegal for the British newspapers to publish the odds on the races.

Alma Tadema, the great Dutch artist, for so long a time domiciled in England, speaks inferior English and has forgotten much of the Dutch, so that a friend recently twitted him with inability to speak any language with his lips. But as for his pictures, as Kipling would say, "that is another story."

Tom Mann, the English labor leader, was recently asked: "If there is an absolute right or an absolute justice, at what particular point does it enter into the social problem—that is, where does the social problem cease to be a question of business, of wages and profits, and become a problem of ethics?" He replied, "The social problem becomes a question of ethics when one's love of right is stronger than one's love to possess."

Robert F. Horton's first sermon was preached from the text, "Let us hear the conclusion of the whole matter." "How like a youth," says the preacher now as he looks back upon his ambitious effort. "At eighteen we hurry to the end and sum up things in the most approved dogmas. At thirty-eight we find ourselves at the beginning, toilsomely and yet eagerly content with certain apparently small results of thought and life and prayer."

The iron library building erected by Mr. Gladstone at Hawarden, which now contains 24,000 volumes, has received the title of St. Deinio's Theological and General Library, the name of the saint being that of the parish church. The library is to be devoted to the use of students, lay and clerical. For their use a hostelry is to be provided, where board and lodging can be obtained for twenty-five shillings per week. Many of the books, in fact most of them, are annotated by Mr. Gladstone, and in the coming years will have unusual value to students of literature, theology and statecraft.

Eugene Field, who is a bibliophile as well as a poet and a humorist, says that visiting a bookshop is a good deal like going fishing in the amiability of its purpose and the harmlessness of its consequences. At neither employment are conspiracies hatched or evils engendered. He pokes fun at President Harper of Chicago University by quoting the latter as authority for the statement that the ancient Hebrew equivalent for "transgressor" and that for "book-buyer" or "dealer in books" are from the same root, and are practically interchangeable; therefore he argues that Solomon undoubtedly inveighed against bibliomanias when he cried out, "The way of collectors is hard."

Dr. Theodore L. Cuyler tells a story illustrating the remarkable "bump of locality" and wealth of historical knowledge possessed by the late Dean Stanley:

When I was accompanying him in the elevated railway car (on our way to Greenwood) and we reached Chatham Square he inquired, "Wasn't it near here that Nathan Hale was executed?" But not one in a thousand New Yorkers know that fact. On our way up town as the train drew near Trinity Church he pulled off his hat (the "disreputable" title that the reporters made sport of) and playfully said, "Here's a salute for old Trinity!"

Dean Stanley's cognomen for the late George W. Childs was "the angel of the church in Philadelphia."

Mr. Gladstone says he cannot accept the kind invitation to visit America recently sent to him by one hundred of our representative citizens. He says:

Undoubtedly your letter has supplied the strongest motives for an attempt to brave the impossible, but I regret to say that it reaches me at a time when, even if I were much

younger, it could not induce me to consider this question. The surgical treatment of my eye for cataract, which began recently with the usual operation, will not be concluded for nearly two months; and until that treatment shall have reached its conclusion—in about that time, I hope—I will not be able to look with confidence to a date for the restoration of practical and useful vision. Under these circumstances, however sanguine as to the eventual issue I may feel, I am incapacitated from the contraction of prospective engagements, and I am sure that you and the many distinguished gentlemen who joined you will feel with me that this is the only reply I can make to your proposal.

THE display in our china shops of novelties will be something extraordinary this season, in consequence of the withdrawal of wares from the United States bonded warehouse the past week. One firm, Jones, McDuffee & Stratton, entered out thirty-five importations in one day, which exceeds any withdrawal in one day on record.

"I AM A WELL MAN AGAIN."

CHICAGO, ILL., April 19.
F. W. KINSMAN & Co., 343 Fourth Ave., New York.—Gentlemen: I have been for many years a great sufferer from asthma, and a very disagreeable, hacking cough; have tried various medicines without obtaining relief. I was recommended to try your Adamson's Botanic Cough Balsam, and am pleased to state that it afforded me immediate and permanent relief. I am a well man again, thanks to Adamson's Balsam.

Thankfully yours, H. A. TELLER,
Boot and Shoe Manufacturer.

A DELIGHTFUL TRIP ACROSS THE CONTINENT.—An autumn journey across the continent cannot fail to be delightful when it is made under the experienced management of Raymond & Whitcomb, whose California tours are always so popular. The firm has planned a very attractive trip for October, the date of departure from Boston being the 18th. The party will stay in Chicago Saturday and Sunday and enjoy brief halts also at Kansas City and Santa Fé. Provision is made for side trips to various points in California, and entire freedom of movement is secured, as the return tickets will be good for several months. The annual series of winter tours to California, Mexico and the Hawaiian Islands begins in November. Those wishing descriptive books can obtain them free from Raymond & Whitcomb, 296 Washington Street, Boston.

AYER'S THE ONLY Sarsaparilla ADMITTED

READ RULE XV.



"Articles that are in any way dangerous or offensive, also patent medicines, nostrums, and

empirical preparations, whose ingredients are concealed, will not be admitted to the Exposition."

Ayer's Sarsaparilla was admitted because it is a standard pharmaceutical preparation, and all that a family medicine should be.

At the
WORLD'S FAIR.

The Silver Statue

OF JUSTICE and its gold base exhibited at the World's Fair are cleaned and polished with

SILVER
ELECTRO-SILICON
POLISH

EXCLUSIVELY. This statue represents the greatest value in precious metals ever combined in one piece.

Trial quantity for the asking. It's sold everywhere.

THE ELECTRO SILICON CO., 72 John St., New York.

Mothers! When Anything Happens

use PAIN-KILLER. By its timely use serious results are prevented when neglect of supposed trifling ailments or accidents may cause long suffering and expensive doctors' bills.

A lady, writing to the "New England Farmer" of August 1, '87, after giving good advice as to the care of children says: "Perry Davis' Pain-Killer is worth the price of your life in some cases—much more than a doctor for the diseases people, and especially children, suffer from in hot weather. It cures Cholera Morbus, Cramps, Colic and Diarrhoea immediately." Many a young life might be saved if every mother would

USE
PAIN-KILLER

Send for book on Summer Complaints mailed free to any address. Remember—Only Pain-Killer kills pain. Bottles now contain double the quantity, at same price.

PERRY DAVIS & SON, Sole Proprietors, PROVIDENCE, R. I.

USE "DURKEE'S
SALAD DRESSING"

WHAT MEN SAY.

— Every educated man ought to be a reformer. Education sinks in worth if it does not warm the love of justice and instill a disposition to remedy social evils.—*Prof. George P. Fisher.*

— I know of no example that will prove the progress of general intelligence more conclusively than to cite the fact that the postal receipts of this country have increased from \$14,000,000 in 1865 to \$80,000,000 in 1892.—*Edward Atkinson.*

— The twelfth septennial period has always seemed to me as one of the natural boundaries of life. One who has lived to complete his eighty-fourth year has had his full share, even of an old man's allowance. Whatever is granted over that is a prodigal indulgence on the part of nature.—*Oliver Wendell Holmes.*

— My opinion is that State legislation about hazing at colleges is not desirable. The desire to plague new comers or green hands is manifested in almost every trade or occupation in which men are organized in large bodies. It is seen in armies, navies and factories just as much as in schools and colleges. The only real remedy is to be found in the gradual spread of humane sentiments and the consequent amelioration of manners.—*President Eliot of Harvard.*

— The man who would at the present time venture to preach the doctrine of *laissez faire* in England would be a fool for his pains. He could only make himself seem more of a fool by presenting himself as a candidate for some parliamentary constituency at a contested election. The days are utterly gone, for the present at least, when a man like Lord Macaulay could talk of the "odious principle of paternal government" and be generally applauded for the utterance.—*Justin McCarthy.*

— Coxeyism as a whole is one symptom of certain dangers arising from the excessive mobility of modern labor. Improved transportation and the absence of all political barriers to migration have increased enormously, and often unfortunately, the drifting element in our population. Among some classes this facility of movement has practically dissolved the family and it has become easier to wander than to work. Mobility of labor is a good thing, but it is having some unfortunate results.—*Prof. Amos G. Warner.*

— The great mischief in America is the absence of trust, the rooted disbelief in the honesty and good faith of anybody. Rightly or wrongly American workmen seem to be convinced—I have heard picked leaders of American labor assert it again and again—that no award, no agreement is ever respected by their employers a day longer than it suits their interest to keep it. Bad faith on the part of the employers is balanced by murder and outrage on the part of the employed, while the church, which should be the conscience of the community, is seared as with a hot iron by a conventional indifference to the affairs of this world.—*W. T. Stead.*

— If I were amending things I would transfer every theological professor who wants to devote himself to higher criticism to the university faculty of arts and give him full sweep there. Then I would transfer the decision of such questions as, "Who wrote the latter part of Isaiah?" to a conference of university professors of historical science. Many a student of theology receives very much such a return from the theological faculty as the Englishman complained of receiving when he went to hear a celebrated preacher. Said he, "I went to learn the way to heaven, and the only information I got was how to travel to Palestine."—*Chancellor McCracken of New York University.*

It is important to keep the liver and kidneys in good condition. Hood's Sarsaparilla is the remedy for invigorating these organs.

OF PUBLIC INTEREST.

A Matter Which is Exciting Much Talk.

It Concerns a Well-known and Prominent Family.

The Wife of an Honored and Respected Public Man Writes a Letter.

G. A. Williamson, Esq., has for thirty-five years been City Recorder of Deeds of Providence, R.I. During all this time he and his family have occupied a very prominent position in Providence, where they are held in the utmost regard and esteem by everybody. They reside at 8 Bradford Street.

Mrs. Williamson has for a long time been a great sufferer. She has lately been cured of her complaints by a most remarkable remedy and her love for her fellow-beings is such that she writes the following letter telling them just what to do to be well and strong:

"For some time I had been troubled with numbness of my hands and arms. It was very distressing and a constant annoyance to me. My nervous system was badly affected. I was unable to sleep, getting but very little rest at night. I suffered from indigestion and my appetite was very poor. I learned of Dr. Greene's Nervura blood and nerve remedy, and, hearing it most highly spoken of, determined to use it. It had helped so many despairing sufferers I believed it would help me. After taking the second bottle I noticed a marked improvement and I continued to steadily gain in all respects. I cheerfully recommend Dr. Greene's Nervura blood and nerve remedy to all sufferers."

No wonder everybody is taking this remarkable medicine, for it is a known fact that Dr. Greene's Nervura blood and nerve remedy always cures. If you have any such troubles, if your health is not exactly what it should be, take Dr. Greene's Nervura blood and nerve remedy. It will make you well. It is the discovery of Dr. Greene of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases. He can be consulted free, personally or by letter. Don't neglect your health but take his wonderful medicine now.

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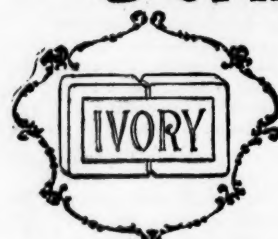
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